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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Perrine Comet.

This latest visitor to our system was discovered by Astronomer Perrine at the Lick Observatory on the 16th ult. It was then over one hundred and fifty millions of miles away from us. On the 14th inst. it reached its nearest point to this earth — seventy-three and a half millions of miles — and four days later its nearest point to the sun — nearly eighteen millions of miles. It was nearly eighty times as brilliant at its perihelion as when discovered. It had one long "tail" and several shorter ones, and was visible with a good glass to the eyes of amateurs in the morning twilight "as a blurred star of the fourth magnitude a little west and south of the sun." It will continue to be visible in the early evening up to Jan. 11, when it will begin to recede at a rate of fifty-nine and a half miles a second, and along a curve which will carry it to such an enormous distance from this earth that it will probably never find its way hither again.

The Tailors' Lockout in New York.

Over 10,000 tailors are idle in New York city, Brooklyn and Jersey City. Their employers, the clothing contractors, have repudiated the agreement made last September when they were compelled to substitute regular pay and hours for the "piece" system, and to recognize the Tailors' Union. They assert that they cannot make a living on the present arrangement, and that they will not submit longer to give up the control of the shops. They propose, in a word, to restore the "sweat-shop" with all its evils; and they take advantage of the dullness of winter trade to enforce their will. They will allow no walking delegate or other officer of the Tailors' Union in their shops. Hence a general lock-out. There is no question on which side public sympathy will range itself in this contention. As it occurred last July, when the tailors struck work and won from the contractors by a patient and peaceful protest the right to work on decent conditions, so now popular sentiment and material help will come to their aid.

The Trolley Strike in Philadelphia.

It has been brewing for some time. The recent consolidation of nearly all the local lines into one company — the Union Traction Company — and the indifference of the latter to the complaints and demands of the employees, brought the dissatisfaction to the point of revolt. About 4,500 conductors and motormen struck work, and for three days car-travel was practically suspended, the mob taking possession of the streets, smashing the cars, cutting the wires, and having frequent conflicts with the police. The employees demanded $2 pay for ten hours of consecutive work, proper consideration for the comfort of the motormen, extra compensation for sweepers, snow ploughs and "trippers," and the recognition by the Company of the local union — the Philadelphia branch of the Amalgamated Association of Street Railway employees, to which nearly all the strikers belong. The Company declined to listen to the demand, or to recognize the union. A settlement was finally arranged by the efforts of the Christian League and the Mayor of the city. The Company took the initiative. The Mayor was authorized to inform the employees that, on condition that the men return to work, those discharged would be reinstated, their grievances would receive attention, and fair consideration would be given to them. The strike has accordingly been declared off; it ought never to have been on!

A Pacific Cable.

The unsuccessful effort of England to secure an island in the Hawaiian group for a station in her proposed construction of a submarine cable from British Columbia to Australia, will be remembered; also, the report that President Dole's government had granted to Col. Spaulding, a well-known planter in Hawaii, a concession for a cable to this country with a subsidy of $40,000 a year. Col. Spaulding succeeded in interesting New York capitalists in his scheme, and the Pacific Cable Company was incorporated last week under the laws of New Jersey with a capital of $1,000,000 divided into 10,000 shares. Ex-Mayor Hewitt, D. O. Mills and others subscribed heavily to the shares. As the estimated cost of yearly interest and maintenance of the cable was about $300,000, it was proposed to seek a subsidy from Congress. At a subsequent meeting of the Company a board of directors was chosen, with J. Pierpont Morgan as chairman, and arrangements were made to increase the capital stock to $10,000,000, and to extend the line to Japan. It was reported at the meeting that 7,249 miles of cable would be required. A magnificent project has been inaugurated.

To Fight the Saloon.

A national organization has been perfected — the American Anti-Saloon League — with Hon. Hiram Price, of Iowa, for president, and with headquarters at Washington. The object of the League is to "pulverize the rum power" by suppressing the saloon. It will not affiliate with any political party, and will maintain a strict neutrality upon all questions of public policy not directly concerned with the traffic in strong drink. It will summon to its aid all organizations that sympathize with its crusade against this greatest evil in our land. When it is considered that in the United States there are 232,295 firms or individuals engaged in the manufacture or sale of intoxicants — an average of one liquor license to, say, 290 inhabitants — that even in prohibition States, like Maine, for instance, federal licenses are granted, the holders taking their chance of local prosecution (1,148 governmental licenses being held in that State despite the fact that prohibition has been incorporated into its constitution), the importance of a League whose sole aim is to strike the traffic in its stronghold, where avarice and appetite meet, will be recognized by all.

End of the Fayerweather Will Contest.

The will of the late Daniel B. Fayerweather contained, in its ninth clause, a bequest of $2,150,000 to twenty colleges, specified by name, in sums varying from $50,000 to $300,000. In the tenth clause, the residue of the estate, amounting to $3,000,000, was left to these same colleges, all to share alike — $150,000 apiece. A codicil of the will, however, changed this residuary bequest, leaving the $3,000,000 absolutely to the trustees. A contest was threatened over this residuary bequest, and the trustees, thereupon, drew up a deed of gift, bestowing the bulk of the bequest to them upon various colleges and schools, not including any of the institutions previously benefited. The trustees of certain of the latter, believing that Mr. Fayerweather intended the money for them and that he died with the assurance that the trustees of his will would so divide his residuary bequest to them, contested the validity of the deed of gift, and a final decision was rendered in their favor last week. Yale receives the highest amount under this distribution — $300,000 by specific bequest and $150,000 as her share of the residue. Wesleyan is benefited to the amount of $100,000, plus $150,000.

The Red Cross Ready.

This humane organization, the result of an international convention held at Geneva in 1864, has for its primary object the care of wounded, sick and dying soldiers in time of war. When the American society was formed, its president, Miss Clara Barton, had the wisdom to foresee that the organization might be needed in times of national calamity, such as pestilence, famine, cyclones and the like, and she was permitted to incorporate this provision as an "American amendment" — a fortunate stipulation, as the record of fifteen "fields of disaster," such as Johnstown, Pa., Russia during the famine, and the devastation of the Caroline Islands by a tidal wave, abundantly shows. The signatory powers which signed the treaty which established the Red Cross and defined its functions now number forty. Turkey is one of these, but she requires the badge of the cross which she declines to acknowledge to be displaced by a red crescent when the Society operates within her borders. The Red Cross never offers to undertake relief work — it always waits to be asked, and expects the asking to be general or universal. It never solicits subscriptions — it expects that adequate means will be placed in its hands. Miss Clara Barton has accepted, in the name of her Society, the work of relieving the starving Armenians. She waits only for $100,000 in cash to begin the work, and a guarantee of at least $400,000 more. In a case so urgent she ought not to wait a single day.

The Bygone Year.

A backward glance over the year just ending reveals the following events, which are entitled to be remembered as having had most to do with its history: The abdication of Queen Liliuokalani and the pacification of the Hawaiian Islands; the resignation of President Casimir-Perier of France, the election of M. Francis Felix Faure as his successor, and the French conquest of Madagascar; the Cuban uprising and Spain's impotent efforts to quell it; the sinking of the "Elbe" by collision off the coast of Holland with the loss of 240 persons, also of the Spanish war-ship "Reina Regente" in the Mediterranean, with all on board, and the loss of the Pacific mail steamer "Colima" and 200 lives; the discovery of argon, a new element in the atmosphere, of acetylene, a new illuminant, and of a method to liquefy hydrogen; the celebration of the opening of the Baltic Canal at Kiel; the downfall of the Liberals in England, the return of Lord Salisbury to power, and the refusal of England to arbitrate the Venezuelan dispute; also Great Britain's successful war with Chitral and her temporary occupation of Corinto pending the payment of an indemnity; the conclusion of peace between China and Japan, and the riots and massacres of missionaries in the former country; the "little-red-school-house" episode in this city; the murder of Stambuloff in Bulgaria; the advances made by Italy in Abyssinia; the growth of Socialism in Germany; the admission of Utah as the 45th State in our Union; the Atlanta Fair; the declaration of the unconstitutionality of the income tax; the revision of the South Carolina Constitution, with the purpose of disfranchising the Negroes; and the unspeakable atrocities committed by Turks upon the Armenians.

The Epochal Message.

It was sent to Congress on the 17th. Our readers are familiar with its gist. It informed the national Legislature and the country at large that the Monroe doctrine had been repudiated by Great Britain as having no recognition in international law, and as being inapplicable, even if recognized, to the Venezuelan Boundary dispute; and that Great Britain declined to submit to arbitration her claims to the disputed territory in its entirety — only that part of it west of the so-called Schomburg line. The President recommended the appointment of a commission to determine the divisional line between Venezuela and British Guiana, and declared that when that line shall be determined it would be the duty of this country to resist by every means in its power British occupation or encroachment upon territory that shall be adjudged to belong to Venezuela. This appeal to national self-respect and honor was responded to by an enthusiastic and almost universal approval. It took the House but twenty minutes to pass the bill appropriating $100,000 for the expenses of the commission. The Senate proceeded more slowly, but with no less unanimity. It passed the bill as it came from the House by a unanimous vote without weakening it by a single amendment, and with a full view of the terrible possibilities involved. It was known, of course, that the President had not acted with precipitancy; that he was sure of his ground, and had taken it from high moral and patriotic conviction, and the support accorded to him, both congressional and popular, was swift and whole-hearted. Financial sensitiveness to possible disaster and the resentment of British capitalists caused a brief money panic, and so imperiled our dwindling treasury reserve as to elicit from the President a second special message asking Congress to take immediate measures to protect our national credit even at the expense of its holiday recess. This, however, was supplemental, or rather anticipative, since, sooner or later, it would have devolved upon Congress to provide for a growing deficit arising from an inadequate revenue.

The Feeling Abroad.

Intense excitement and anger, with plenty of bluster, followed the publication of the Message in England. The people at large knew nothing of the merits of the controversy, and had only the vaguest idea of what the Monroe doctrine means to Americans, and they were indignant at the menace contained in the President's words. They were inclined to doubt the President's sincerity, and accused him — that is, the newspapers did — of a political manœuvre, of a bid for a third election in thus "twisting the lion's tail." The entire press sided with the Premier, and exasperation at "the monstrous and insulting character of the demand" was universal. Englishmen could not be made to believe, at first, that President Cleveland represented the national sentiment and determination of this country. American securities abroad were promptly unloaded, and there were indications that a financial war had already been undertaken, but this did not last long. Lord Salisbury, with his usual astuteness, succeeded in eliciting semi-official repudiation of the Monroe doctrine from nearly all the European countries except Russia. With all the war talk and comparison of military and naval strength, no well-balanced mind, of course, seriously fears a hostile collision. England is powerful, but vulnerable — and no one knows it better than herself. Her navy is strong, and her girdle of fortresses within striking range of her coast, at Halifax, Bermuda, St. Lucia, Jamaica, etc., is formidable; but her commerce and trade would be swept from the seas in the event of war, the "isolation" of which her newspapers complained so recently would become a reality, even if such European Powers as France and Russia should decide to remain neutral, and whatever advantage she might gain over us at first in arms would be forgotten before the conflict should end. Great Britain and the United States stand face to face. But they stand, also, for a Christian civilization. If there be serious differences between them, those differences must be submitted to arbitration. A sober second thought is succeeding the hour of passion. There will not be, there must not be, any war between these two nations.

Our Contributors.

"MY TIMES ARE IN THY HAND."

One radiant thought comes to my heart today,
As sad I sit beside the dying year;
One thought that, 'cross the gloom, bids sunbeams play,
And turns to rainbow's glowing light each tear;
One thought that lifts me out of all earth's night
Into the warmth of God's eternal day,
And thrills me with an infinite delight,
As, o'er and o'er, with trembling lips, I say:
"My times are in Thy hand."

My times! what are they? Yesterdays long past,
Tomorrows yet to dawn, and this today;
The near and far, the first gleam and the last
Blended together in such wondrous way.
All that I've hoped, or sought, or gained, or lost,
All that I might have been, and still may be,
All that life holds for me, and all the cost,
These thou art keeping evermore for me.
"My times are in Thy hand."

That some deep joy Thou'rt hiding from me now
I cannot doubt; I dare not, if I could;
Perchance 'twill come sad-eyed, with weary brow,
But from Thy hand there can come only good.
The gladdest messengers of all the past
Have worn disguise of sorrow or of pain;
And can I doubt Thy love to me doth last,
Or fear to trust Thy wisdom once again?
"My times are in Thy hand."

"Thy hand!" Oh, safe, sure shelter, place of rest,
Defence and shield, strong tower, eternal home!
How safe am I! how infinitely blest!
What that could harm from Thy dear hand can come?
Then gladdest welcome to this strange New Year,
Which stands, reluctant, on the threshold still.
Its days can bring me nothing that I fear,
Since well I know those days fulfill Thy will.
"My times are in Thy hand."

— KATHARINE LENTS STEVENSON, in *Union Signal*.

THE CHILD-HEART.

Mrs. Merrill E. Gates.

HOW dear to every lover of little children is the Gospel triad where little ones form the text from which our Lord argues so divinely: "Of such is the kingdom of heaven;" "Except ye be converted and become as little children ye cannot enter the kingdom of heaven;" and "Whosoever shall receive one of such children in My name, receiveth Me!" They remind one of that lovely picture by Sir Joshua Reynolds, in which apparently different child-faces form a charming group, while in reality there is but one face in different positions, under different lights, and showing different expressions of the same features. So the child-face is the same in all the variousness of our Lord's teaching, the child-heart is the only heart for the Christian. What was that true faith to which our Lord granted so much but a childlike receiving and believing? — and this is a *condition* of heart and not dependent on age.

As compared with after stages of life, the child's nature is like the great, pure snowfields of the country, white as drawing-paper, on which the shadows of tree and hedge fall in softest masses, drawn in delicately perfect fashion, as if washed in by the most transparent India ink. It is on such a field of early exquisite purity that we may throw the shadow of the majestic person of Jesus. And it is the snow under the shadow that longest retains its whiteness and its curves and crystals of beauty. Even in the deep and ragged clefts of the mountains we sometimes see dazzling snow in July, and often we find the innocence and beauty of childhood far on in life.

The words of Jesus about children imply that we need not fear to teach the little ones about God. He is near to them. He is their native element. They will apprehend far more than we think. "Children," says one who knew much of child-nature, "want the supernatural. Salvation by faith is the only kind of religion a child can support. If there is no ladder to heaven but a ladder of will-works and observances, he will not be climbing it long. Where Luther fell off and lay groaning, infant steps will not persist."

If we love little children as Jesus did, we shall as graciously impart to them the simple and yet supernatural truths so often on His lips. Their reception of Him and of His teaching seemed to satisfy Him when here among us on the earth. If we repeat and enforce His words in love and in faith, He will see to it that they receive them now as then. Perhaps it depends on our faithfulness that the truth of God a Father and Jesus Christ a Saviour shall continue over them in all their life's windings and changes, a cloud of glory, always luminous with the bright reminiscent associations of childhood and ever treasuring in its folds the life-giving forces of eternity.

The childlike, believing, loving heart is the only one that can impart these beautiful revealed truths either to young or old. We must receive them before we can impart them. It was after the seventy returned from their joyously blessed teaching and healing tour that Jesus uttered those words that seem to be the very outburst of a heaven of light in His soul. In them He classes those of us who may be older and less childlike outwardly, forever with the changelessly beautiful children, because of our God-given power to receive His revelations. "In that hour Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight!"

Let us, like the children's angels, ever behold the face of the Father in heaven if we aspire to be teachers of the little ones!

Their angels beholding the Father
Look ever upon His face;
And so the beautiful children
Are touched with ineffable grace,
For they shine with a glory reflected
From the high and holy place.

As we teach, we may touch the children
With a heavenly beam of light!
If we always behold the Father,
And live ever in His sight,
We, too, may reflect His glory
And illumine their faces bright.

Amherst, Mass.

A DRIVE TO ROCHESTER, MID-KENT, BY TALLY-HO.

Rev. H. H. Clark, D. D., U. S. N.

MANY things concurred to make our drive enjoyable and memorable. For example, what could be better for an excursion in England than a four-in-hand, an English M. P. for owner and whip, the mayor of a considerable English city to help do the honors, a party of Americans, that portion of the County of Kent that lies as imperishable upon the pages of history, drama and story as upon the map of England, and a day such as England rarely offers to her guests?

Our point of departure was the "Old Falcon," an ancient inn where the M. P. (who was a non-resident, but was to be returned for the city in which it stood) was installed with some splendor, and where his gay Unionist colors had quite turned the heads and were fast winning the franchises of the city. A curious crowd had gathered about the hotel to witness the setting out. The tally-ho and the Americans were somewhat of a novelty, and this with the political aberration of the town had suddenly condensed its population.

The son of the M. P., soon to become an officer in the Cold Stream Guards, one of the most petted of the regiments of England, began an overture on the horn, and the blooded horses, clearing the square, careered up a narrow street as if they were attached to a Yankee fire-engine. We raked the street of some of its ribbons and bunting, the red and the blue of the rival parties. Flecks and strips of these distinguishing colors stuck to us as if we had been neutrals or coalitionists. The horses, or their driver, appeared to be using the occasion to test the tally-ho as a sea boat. Some of us wished that the tally-ho were a ship whose metacentric height had been mathematically ascertained, with the whip as the man at the wheel. A vehicle that creates its own seas is hardly so safe and enjoyable as one that finds them ready made. However, the broad highways soon imparted that sense of invariableness and stability characteristic for the most part of English driving.

The tally-ho now began to offer advantages we had not thought of. From our perch we could look over the barricades of walls and hedges so hateful to the traveler by wheel or on foot. Rural England would be one glorious park but for her walls and hedges, as irremovable as English obstinacy. The estates did not have the interest for us that the houses did; or the spots, rather, where we supposed the houses to exist. These fine old places, containing in the aggregate quite as much history as the Tower of London, were, in most cases, completely hidden by trees. This was keenly disappointing. The most aristocratic of English trees with their long vistas and stately aisles could not compensate us for the loss of the houses which they had completely thrust into solitude. The deer, the pheasants, the hares, the sleek cattle and fine horses that we saw in abundance, the hounds whose exciting cries stir the wild instincts of most men, did not occasion so much as a passing remark. What we desired above all else to see was the houses, the external perceptions, the objective realities of legends and stories and bits of history that had been thwarting forgetfulness in our memories for many years.

The vision, however, was denied us, and we moved on. The M. P., full of the impending election, could not quite appreciate our American curiosity over these great houses. He had lived all his life very near them, yet he knew very little about them. He did not quite know the whereabouts of Cobham Hall, the seat of Lord Darnley's estate. One of the party ventured to observe that there are educated Englishmen who live almost in sight of the towers of Canterbury Cathedral, and yet have never made the "pilgrimage" to it; and that there are without doubt four millions of people in London who have never been in Westminster Abbey. "My house," continued the M. P., with generous forbearance, "belongs to the sixteenth century; and, would you believe it, I have a friend in America who wants to strip it of its beautiful oak panels and carvings and put them up again in his own house in Philadelphia! But why should I part with them?" he added, in a tone that suggested the Bank of England.

Farther on, the gipsies, the farms, and the country people, engaged our attention. The country people, men and women, recognizing our M. P. by his colors, cheered him with unusual lung power. Cheering is quite common among women in England. We trust that it is a fad that will not increase its radius. Cheering and crowing are vocal exercises that nature has plainly marked limited.

The farms and gardens all seemed to be growing the wrong things. Small fruits and fodder, with hops interminable, were the chief crop components. This seemed great waste. A farm here at best is only a vest-pocket affair, and it would appear that every foot of it should be turned to best account in feeding such an enormously hungry country as England. But an old man explained it to us when he declared: "It is this cheap forrun stuff as knocks out we farmers." As for hops, should they be displaced as a staple, the crown of England would fall from half the bottles of Christendom.

The gipsies were encamped all around. The mayor hinted that he would like to know our theory of the origin of the gipsies. We were strong in affirming that there are three things about which we have absolutely no theories: the pyramids, the sphinx, and the gipsies. The gipsies know the advantages of Kent as a summer habitat. It abounds in private game. The gipsy who does not dine on hare or pheasant here every day would be proof that the gipsy star is about to set. The M. P. observed that in English jurisprudence it requires a vast amount of methodical investigation to bring the gipsy to justice, but that there are a great deal worse people in England than he. He does not get drunk; never whips his little children; is lavishly helpful to his poorer brethren; is extravagantly fond of pets; and when he sets himself to learning anything, as a language or music, he at once rises to a genius.

A bend in the road brought us to the front of an old inn. On its swinging sign, though washed close to the wood by the rains of many years, could still be traced Falstaff, Prince Henry, and the Merry Wives of Windsor at the height of some merriment over Falstaff, whom they seemed trying to deposit in a large basket. The place had been made famous by Shakespeare; for what, none of our party knew. On one side of this inn was a group of people such as Dickens was fond of describing. They were very poor; and for one reason and another they all seemed to have pressing business out of London. Several parties of them appeared to have drifted into the present apposition. They were a variously disfigured company, and their costumes, in their different parts, were as plainly misalliances as the elements of the articulator's skeletons in "Our Mutual Friend." One of our party observed that he had never had so vivid a consciousness of Dick Turpin as now, and anxiously inquired if our return would be by secluded roads. "Dickens would have liked that," exclaimed the mayor, struck by some feature in the scene that reminded him of coincidences in Dickens' sketches and stories. A very sharp-featured little girl had piped up a song. It was about a sailor boy who had run away from home; and who had become pathetically entangled in the snares of his own most treacherous and powerful sentiment. The girl's voice somewhat benumbed the sensibilities of the party on the coach; but her song drew many tears and some few pennies from the sociophagous crowd around her. Some of them gave her their last penny.

A little farther on was

Gadshill.

The horses were rested here, and we had opportunity to see the country seat of Charles Dickens, and to impress upon ourselves the historical associations of the place. Gadshill lies on the ancient road from London to Canterbury. What travelers have passed this way! Augustine, absorbed in the first duties of the archiepiscopate of Canterbury and of England; Chaucer, mentally conning his repertoire of "Canterbury Tales;" Shakespeare, depicting to himself the robbery scene in King Henry IV.; Dickens, least of the succession, but bent upon making this spot of his boyhood dreams the prize of his most hopeful and ambitious years. An inscription on a stone tells that Dickens' house stands on the Gadshill of Shakespeare. Underneath is the passage from Henry IV. in which Poins says: "But, my lads, my lads, tomorrow morning, by four o'clock, early at Gadshill! There are pilgrims going to Canterbury with rich offerings, and traders riding to London with fat purses," etc. We tried to imagine the robbery that proved such an escapade for Poins and Prince Hal, but made poor work of it. It was probably because its *locale* would not co-ordinate with our notions of the road to Jericho.

The house where Dickens lived so long has changed little since his death in 1870. The grounds, however, have lost many of their attractions. The ivy and grape-vines are nothing compared with the old luxuriance. The sun-dial at the top of the column from the ancient bridge of Rochester, so often spoken of in Dickens' pages, the Swiss summer house presented by Alpine admirers, must all have been taken away. The house is a well-appointed English country house, showing that Dickens' tastes were simple and genuine. The window out of which he took his last look upon his dogs, his vines and flowers in the full splendor of June, and the Thames — nowhere more beautiful than from this point — seemed to memorialize most sadly those last two days. Strangers dwell here now. What the associations of the place are to them we had no means of knowing. The average of English people seem stolid in such matters; and the Dickensless appearance of things outside the house caused us to query whether the interest in Gadshill as the home of Dickens is not more exterritorial than otherwise.

The rest of the way to Rochester was enlivened by Dickens' reminiscences. There was a bright, warm tone in a description the mayor gave of Dickens playing cricket with his boys. We could see the country children peeping timidly in at the gates; the raven (Barnaby Rudge's raven) sitting solemnly on the kennel of the favorite dog, Turk; Turk himself, by night in bonds but a Roman citizen by day, taking a lively interest in the game; and Mrs. Dickens and Mary and Kate sitting near by under the great trees looking on.

Rochester bridge brought some fine views of the Medway. Its rumble had scarcely died in our ears when we drove up to the celebrated Bull Inn, Rochester. It was at this inn that the Pickwick Club, or two members of it, attended the ball described in the second chapter of "Pickwick Papers." Over the door was Mr. Jingles' sententious characterization: "Nice house, good beds," *vide* "Pickwick." Hanging to the beams of the archway were the beef and mutton that day to be served at dinner. Chicago was as plainly written upon the beef as red and white upon a stick of candy; but the mutton — which has had as much to do with the making of England as the British Constitution — that could be raised nowhere else but in England. Inside, the house is one of the best class of English inns belonging to other centuries. The first suggestion as we entered was of a pasture or a bull ring. A stuffed bull's head of enormous size was mounted at the foot of the great stairway. For a moment the sight was a supreme trial to our motor nerves. As the head of this stairway is the ball-room in which Mr. Jingles appeared in Mr. Winkle's evening suit, and initiated that train of amusing circumstances that led to Dr. Slammer's challenge to Mr. Winkle. The wall the whole length of the stairway is covered with old paintings and engravings. The approach to the ball-room is much more pleasing than the room itself. A chandelier, three large windows, two small fireplaces and a minute recess at one end for the musicians, are its principal commonplaces. It is without furniture or

ornament of any kind. Its great length compared with its breadth suggests the becoming truth that the old-time dances had a great deal more alignment than circularity in them.

We spent only a short time at the Bull Inn, there being considerable impatience to see the

Rochester Cathedral,

a few paces distant. Here, too, the popular mind is full of Dickens. "The Mystery of Edwin Drood," that so abruptly yet so beautifully closed the busy day of Dickens' genius, has invested this Cathedral with a new and touching interest. It is now a literary as well as religious shrine. In its southwest transept is a tablet erected to Dickens. A part of the inscription reads: "To connect his memory with the scenes in which his earliest and latest years were passed, and with the association of Rochester Cathedral and its neighborhood, which extended over all his life." The Cathedral is one of the oldest in England. Augustine was its founder. As a work of architecture it is overshadowed by the Canterbury, the Salisbury and the Winchester cathedrals; but it is impressive, and in its relics and wealth of carved details and sculptured figures, of deep interest. It has too much light and too much apparent openness to religiously affect one as most other cathedrals do. What it seems to require is color and shadows. The marks of Cromwell's soldiers are here. They bruised some of the fine carvings and were as ready to stable their horses in this as in other cathedrals. They dug a pit for sawing logs at about the centre of the nave, as indifferent to the ashes of forgotten knights and bishops as an American excavator would be to the remains of ancient Greeks.

The Cathedral has been adapted, of course, to the service of the Church of England. We were struck by the few changes that had been made from the appointments of Roman Catholic worship. One of the party wondered why none of the abbeys and cathedrals of England are now in possession of the Roman Catholic Church.

"It owned them all once," he said.

"You do not understand it," explained the M. P. "The Anglican Church has always been *the* Church of England. She has been free at all times to put on or off the Roman yoke. That is why she owns the old religious establishments."

"Suppose the action of the Long Parliament," one of our number replied, "in making Presbyterianism the religion of the State had prevailed, and these cathedrals had been taken out of the hands of the Church of England and its service excluded from them, would they not then have been expropriated? That was pretty much the state of the case when they were taken from the Roman Catholics and given to the Church of England."

"The claim of the Church of England to the exclusive ownership of these sacred places," said the mayor, "is preposterous. They belong in equity to the whole of Christian England."

"Oh, you are a Presbyterian," laughed the M. P.

"In church matters," remarked another, "the more ancient the claim the more elusively sophistical or absurdly presumptuous it is. If the Church of England had any religion at all she would return her stolen goods," he audaciously concluded.

"I thought we came to see the Cathedral," pettishly observed the youngest of the party.

"I beg pardon," said the M. P., taking out his watch. "I have a speech to make this evening. We must be going."

As we mounted to our seats again, the Cathedral bells rang out for afternoon service; and we were glad that, whether Anglican or Roman Catholic by right, England has so many of these musical monitors calling our attention to the *real* things above.

U. S. S. "*New York.*"

OVERLAND TO OREGON.

Rev. J. D. Pickles, Ph. D.

A TRIP across the continent and return cannot be described in the columns of a weekly paper. One could make a portly volume of scenes and incidents *en route*.

Leading Features

may, however, be seized and so related that readers may perhaps be interested, profited, and led to realize more fully the vastness of area and the prodigious possibilities of the American continent. One must of necessity cross our continent to obtain any real idea of its size and far distances. After riding a thousand miles to Chicago, I hung my hat on the hook in the sleeper, and, save for one change at Omaha, did not take it off the hook from Monday till Friday, riding day and night. Across fourteen States, over five ranges of mountains (including the Rockies), covering nearly seven thousand miles without serious accident or illness, the iron horse bore us safely out and back inside of thirty days, including a stop of a week at Denver, and a Sunday each at Chicago, Tacoma and Salt Lake City.

Too much praise cannot be given to the railroad service and to the men whose abilities and courtesy make such traveling possible. No better care or service was given us than that out of Boston *via* the Fitchburg and Erie lines to Chicago. Over the Northwestern from Chicago to Omaha we found the same courtesy and excellent facilities, everything in good running order, trains prompt and fast, all indicating it as a first-class road and worthy of public patronage.

At Omaha we met F. W. Hills, assistant auditor of the Union Pacific, a most genial Christian gentleman, a leading member of the Methodist Church in that city, a wide-awake, up-to-date business man, full of vim from head to feet. Through his kindness it became possible for me to take the long run over the Union Pacific to Tacoma. We salute him in acknowledgment.

On over the wide plains of Nebraska, through interminable cornfields, we rode for hours and hours, striking at Cheyenne and a little before the barren wastes of Wyoming, rising gradually to the summits of the Rockies till at 8,742 feet the Oakes and Oliver Ames monument marks the highest altitude of the road and at the same time commemorates the foresight and tremendous energy of this Massachusetts family which made possible this first iron highway across the continent and welded together the Atlantic and Pacific. Then down the sunset side of this mighty mountain-range into fruit-bearing Idaho, along the valley of the Snake River — beautiful save as to its name — through the passes and fertile though secluded valleys of the Blue Mountains, into Oregon and over the Cascades, striking the Columbia (magnificent river!) at the Dalles, skirting its bank past the beautiful Falls of Multnomah, and at length reaching Portland, a prosperous, busy city, the probable permanent metropolis of the northern Pacific coast. Thence to Tacoma, the over-boomed, but in the near future to become an industrial and commercial metropolitan centre. At its wharves we found ships loading lumber for South Africa, China, Australia and South America. Near by is the splendid snow-crowned Mount Tacoma, wrongly called Rainer. Patriotism alone demands the use of the former, while its signification — "nourishing-breasts" — fitly designates the source of the fertile valleys lying about it. At Portland we had fine views of Mt. Hood and Mt. St. Helen's — worthy in themselves of a trip across the continent.

In all this long journey over the Union Pacific we found this road generously equipped, its service satisfactory, and its conductors and trainmen intelligent and obliging. One unique experience was in being permitted to ride sixty miles on the engine, the largest in passenger service west of the Mississippi. John Byers, a splendid specimen of American industrial manhood, was engineer, with hand on lever, and keen eye scanning the track ahead while we swept forward at the rate of forty miles an hour.

By advice of Bishops Merrill and Mallalieu, we retraced our steps seven hundred miles from Denver to Salt Lake City. And well were we paid. Who that has seen the Royal Gorge of the Arkansas will ever forget the brawling stream, the towering cliffs, the crested crags, and the sheer walls of that in many respects peerless canyon? Over the Denver, Rio Grande and Western roads some of the finest scenery on the continent is found. Everything is done for the comfort and enjoyment of the passengers, and none pass over them without being fully satisfied with the treatment received and the scenery surveyed. After some hours in the mountains, the road emerges into the great valley of the Salt Lake. Fine views are obtained to the east of the Wahsatch Mountains while we speed down the valley alongside the Jordan River to the famous capital of Mormondom.

As to

Incidents and Events,

they were too numerous to mention in detail. At Evanston we heard Dr. Bristol in an evening sermon on John Keats, the poet of beauty. We should have preferred an earnest, aggressive, gospel sermon, but probably local conditions determined the theme.

Monday morning we visited the famous Preachers' Meeting in Chicago, which vies in interest and sometimes in sensation with our own Boston Meeting. An old-time New Englander was in the chair, Rev. M. M. Parkhurst, D. D., known in the West as somewhat of a radical in problems sociological. New England usually blazes the way. Rev. Dr. J. P. D. John was the essayist of the morning, and in a fresh and forcible way treated the much-hackneyed subject, "Does God Answer Prayer?"

Rev. Dr. Caldwell, a whilom fellow-traveler in the Holy Land, gave courtesy and time in showing me the sights of the city, including great blocks and towering buildings in one instance twenty-three stories in height.

The massive proportions of our old friend, Dr. H. W. Bolton, loomed suddenly upon us as we turned a corner, with face as genial and manner as winning as in the olden days. He is still in the front, and will probably stay there for some time yet.

A pleasant call at the editorial rooms of the *Northwestern* and the *Epworth Herald* offered an opportunity for Dr. Edwards and Drs. Berry and Schell to show their accustomed hospitality and to speed with sympathetic and friendly words the West-bound traveler.

A tarry of a few hours gave us the privilege of a brotherly meal at the home of Rev. Dr. Crane, pastor of the First Methodist Church in Omaha. We found him a man of fine presence, of attractive manners, and said, by his fellow citizens to be the most popular preacher in town. He evidently has a mind of his own and dares to express it.

From Omaha to Portland nothing of special interest occurred save a story which was told by a passenger of an experience in Idaho while hunting which illustrates the remarkable qualities which inhere in animate and inanimate nature in that marvelous Western country. He was riding with a friend along the passes of the mountains when suddenly they heard the ominous sound of a rattlesnake. They looked, and there at the roadside, erect and ready to strike, was the dreaded serpent. The horses sensed their peril, and as the snake threw himself forward the near horse shied and the fangs of the snake were fastened in the pole of the carriage. The venomous reptile hung a moment till the poison passed into the wood, when it dropped to the ground. In a half-hour, the speaker said, the pole had swollen so that the horses could not travel in the road. I could report another, but perhaps the above is sufficient for the present. A Nantucket skipper could hardly do better.

Portland, Oregon, we found to be a beautiful city situated near the junction of the Columbia and Willamette Rivers. Our leading church there is served by Rev. Dr. Locke, whose hospitality we enjoyed and who is recognized as one of the ablest pastors of the city, blessed with a beautiful family, a genial, cultured and aggressive man. At the Preachers' Meeting debate was had on the removal of the probationers' term. What could a Methodist Preachers' Meeting do if it could not tinker at some point in our ecclesiastical polity? Now it is the presiding eldership, again the bishopric, and then the itinerancy, and so on. What we have has worked well for over a hundred years. Supposing we simply add power, spiritual power, a divine passion and compassion for souls — the "Jesus order," as Prof. Herron would put it. One of the German brethren in his eagerness to defend the old and well-tried ways declared his unbounded confidence in our "*prohibition* system," and hoped it would never be done away with.

At Tacoma we visited the grounds of Puget Sound University — some twelve hundred acres of beautiful land sloping towards the shores of Puget Sound, and sure to become one of the grandest locations of all our educational institutions. On Sunday it was my privilege, after sixteen years of separation, to listen to a stirring gospel sermon from my brother, Rev. F. M. Pickles, stationed at the Second M. E. Church, and in the evening to baptize two of his children in the church.

Monday till Thursday I was hurrying back to Denver, in order to put before the readers of ZION'S HERALD the proceedings of the General Missionary Committee.

We found

Denver

a beautiful city, with palatial residences, splendid business blocks, and school buildings and an educational system which are the pride of its citizens. The public school administration is entirely divorced from politics, and in this respect Boston might well follow Denver. We visited the high school on the North Side, and found a Massachusetts man at its head, able, aggressive and popular. Over a thousand pupils of all grades are in the building. All the newest educational methods are in vogue and everything seemed running in fine order.

On Monday evening, Nov. 18, Bishop C. H. Fowler gave his great lecture in Trinity Church, on Abraham Lincoln. It was a most masterly effort. For analysis of character, for statement of conditions social, political and military just preceding and during the war, and for description of scenes and events and personal participants, it stands unique; and the hearing of it may be recognized as one of the great events in a person's life. We hope Boston may some day hear it.

We just missed seeing Mr. Schlatter, the celebrated healer. He disappeared the night before our arrival in Denver. We went over to the house, where we found nearly a thousand people gathered at the gate looking and waiting in vain for his appearance. It was a most touching sight, and could not but suggest the Capernaum and Nazareth and Nain and Jericho of the real Christ. Many had traveled hundreds of miles — a train-load from Omaha, five hundred miles away. It was a motley multitude of suffering humanity, and it was a bitter disappointment to find Mr. Schlatter gone. Some wept, some swore, and many spoke words of grief and sorrow. Opinions radically differ as to the source of his power, but it cannot be gainsaid that while many so-called cures are open to grave misgivings, there are some genuine cases which baffle solution and necessitate the existence of extraordinary power.

At

Salt Lake City

we enjoyed a Sabbath, hearing in the morning Dr. Beans, pastor of our leading church, an interesting and forcible preacher. His message was comforting. In the afternoon we of course went to the Mormon Tabernacle, a most spacious edifice, seating 11,000 people. The service was of special interest, being the funeral of Lorenzo Dow Young, the only surviving brother of Brigham Young, the famous leader of the Mormons in earlier days. Nearly all the hierarchy was there. Addresses were made by four of the apostles — D. Richards, Heber J. Grant, Abraham Cannon and John W. Taylor; also by Jos. F. Smith, second counselor to the president and nephew of the great prophet, Joseph Smith; by Angus M. Cannon, and, most important of all, by Wilford Woodruff, the present president of the Mormon Church. Though in his 89th year, he was erect and vigorous for a man of his years, and his voice at times quite well filled the immense auditorium. The older speakers seemed really in earnest as they eulogized their system and paid tribute to the fidelity and constancy of this man who had been with them from the beginning. But the younger men did not so impress me. Their utterances seemed forced and hollow, as if they realized they were being undermined by the inroads of commerce, of education, of politics, and by the aggressive forces of Protestant Christian churches. This remarkable religious movement has passed its meridian, and its at one time essential features are a thing of the past, though it still exerts great power. Anxiety mingled with hope is expressed by many as to the result of statehood, but on the whole hope prevails.

No mention of Utah would be complete without reference to Dr. T. C. Iliff, our indefatigable superintendent of the Utah Methodist Episcopal Mission. With a laugh irresistibly contagious, a face as bright and cheery as the sun, and a warmth of manner which at once puts you at your ease, we do not wonder that his work there has blossomed into success. When we were told that twenty-five years ago he with his new-made bride traveled on horseback, in wagons and on foot those plains and mountains, and far up into Wyoming and Montana, camping out nights, preaching in log cabins and dug-outs, and thus laying the foundations upon which a splendid superstructure now stands, we felt like doffing our hat and saluting this man of God and his associates, especially Rev. L. Hurtsough, the founder of the Mission, and recognizing in them the stuff of which heroes are made. God bless these frontier martyrs by whose sacrifices the kingdom of God is extended among men!

We met, also Rev. J. D. Gillilan, pastor of Liberty Park Church, also secretary of the Mission, a most winning man and well reported of for good works.

At Evanston, on our return, we visited our old friends, Prof. S. R. Winchell, formerly our Sunday-school superintendent at Melrose, now at the head of a flourishing preparatory school; and Prof. Holgate, a very popular professor in Northwestern University, whose little children I baptized on Thanksgiving morning.

And then on to Boston, with a deeper conviction than ever that while all parts of our land have local advantages and basis for justifiable pride by those who live there, Massachusetts still holds her peerless place and Boston has no competitor.

Boston, Mass.

The Epworth League.

New England District

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THE PRESIDENT'S NOTE-BOOK.

A New Year's Message.

Rev. Edward M. Taylor.

IT is something more than mere coincidence by which the merry-making of Christmastide and the solemn transition period of New Year's Day lie so close to each other in the calendar of the Christian world. Christmas in its sentiment is the enthusiasm of beginnings, a day of joyful advent. Carols and praise belong to it as sunshine belongs to spring. It is the fresh, sweet story of a wonderful birth potent in possibilities. New Year's Day, while it changes the date of the calendar by opening into something new, also closes up the old. It is a time when all thoughtful people are more occupied with the memories and associations of the year that has quietly slipped away from us forever. A record has been made, a book has been closed, and we write the word "finis" against the period just passed.

In the philosophy of human life the two emotions are constructively related to the building of individual character. The joy of Christian song is heard at Bethlehem and the note of sober, suffering responsibility rings out from Calvary. The two emotions weave themselves into our common life in the elastic vivacity and enthusiasm of youth, soon to be followed by the sobering influence of the years as they slip by with velvet feet. The wise writer in our dear old Bible touches the nerve in this matter when he sings: "There is a time to weep and a time to laugh, a time to be born and a time to die, a time to keep and a time to cast away."

The Note-book has no desire to curtail any of the joys and pleasures that make Christmastide such a period of delight and good-fellowship. We have high authority for saying that it is an event full of "good tidings and great joy." But in this parting message of the old year may we not call attention to some thoughts that should be pressed home to the hearts of the young people connected with our League work?

Our youth period of life is not simply a time for present enjoyment; it should be great with future promise. Not simply the questions of today, but the great questions of tomorrow, are confronting us. We are heirs of the past. The future is to be our heir, and only a profound sense of *personal moral responsibility* can bring to these questions the spiritual sinew and zeal that God requires from us. "Not yours, but you," is the message of our Christian stewardship. He who studies carefully the present condition of our various young people's organizations sees this sad lack of personal responsibility on the part of great numbers who call themselves workers in the fold. Individuality seems to be lost in the mighty multitude and drifts useless with the current. Many are unconcerned about their advantages and opportunities. Inclination rather than aspiration is the motive to duty. Too much hesitation when prompt service is required, and a general spirit of lassitude, the result of too much coddling, are indicative of the fact that too much is being done *for* us and not enough *by* us.

Dear young friend, do you represent this spirit of indifference in your League? Are you possessed with a critical dilettanteism that plays the part of the dog in the manger with the earnest efforts of others? If this is your condition (hear the honest words of one who loves you), your life for Christian service is already blighted with premature decay, and you are a spendthrift of God's bounty while your Master is calling for workers in His cause. It is not too late to hear the call in the last hours of the dying year: "Go work today in My vineyard."

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.
First Vice President.

SOON after the appearance of this number of the HERALD Epworth Leaguers will be making

New Year's Resolutions.

It will be the proper time to resolve to push more vigorously during the coming year the several items assigned to the Spiritual Work department.

The Week of Prayer will give us an opportunity for special revival services. All entertainments should be side-tracked and the whole month of January consecrated to aggressive Christian work. Sufficient spiritual power may be generated to keep the good work moving till Conference time.

It will also be an appropriate time to examine ourselves and compare notes and so find out the spiritual condition of our chapters. It will be "taking account of stock," and may spur us on to renewed efforts to do better business on religious lines, and may even save us from going into bankruptcy.

If there is no Junior League in your church, have a charter dated January 1, 1896. If you have one, take more interest in it and make the little ones feel that they are an important part of the Epworth army.

Look up the poor children of the town, clothe them if necessary, and bring them into the Sunday-school. Encourage your superintendent to introduce some modern methods and put new life into the old school.

The League takes no special missionary collection this year. What glorious things would happen if every chapter in New England were canvassed by the committee of the Spiritual Work department and every member induced to contribute something in the regular collection! Keep account of how much is given in this way and report. The Epworth League must teach and practice systematic giving, so that the church of the future may measure up to its responsibilities.

Gardiner, Me.

Dept. of Mercy and Help.

Rev. I. P. Chase.
Second Vice President.

[Written by Mrs. S. K. Huse, at the request of Mr. Chase, who is ill.]

WE are impressionable creatures, and we give as well as receive something from every one we meet. We are giving ourselves; our souls are flowing out each day helping transform those about us. What are we giving? Is the outpour of our lives helpful, ennobling; or is it debasing, enervating? Is the world better for our living in it? Are some hearts gladdened and strengthened because they have met us today? Have we put a song in the soul, a hope in the heart, an energy into the arm, an ambition into the life? Are men braver, truer and stronger because of the stimulus we have given them?

Freely we have received. How do we give? Are we giving grudgingly, looking for the reward, never putting forth an effort unless we see in the near future the equal or greater value returning to us? Did we extend a cold, cheerless, heartless greeting to those we met today, thinking it not worth while to give a smile or a hand-grasp?

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet but it tendeth to poverty." Our real life — our soul life — develops in proportion as we give of that life to others. That which costs us something enlarges our power to take in more of the love of Christ, more of His nature, more of His Spirit.

God gives to us first; then we must give of what we have received or we cannot receive more. He gives, not that we may waste His gifts upon ourselves, but that we may give as we have opportunity to those in need.

St. Johnsbury Centre, Vt.

Dept. of Literary Work.

Rev. W. J. Yates.
Third Vice President.

THE possibilities of progress in this department are almost boundless. In too many chapters no earnest effort is made to utilize the material available. Both profit and pleasure are neglected by this course. Some small chapters are making great success by careful planning and earnest action.

In one of our New England villages, not long since, the young men of the League gave a representation of the Christmas Conference at Baltimore in 1784 at which the Methodist Episcopal Church was organized. This was a clearer and more impressive way to teach the people the first facts of our history than any recitation, prose or poetical, could possibly be made. Yet almost any chapter could with a little effort do the same thing.

Some chapters are issuing local papers or bulletins containing notices and news notes. In size these vary from the dimensions of a postal card to the proportions of a good-sized sheet. In some places it is possible for the League to own the press and type and have the mechanical as well as literary work done by the members. Here, also, lies a legitimate source of revenue.

Conversations, debates, addresses, as well as more pretentious lectures, are valuable. One chapter issues a "Sounding Board" of postal-card size, announcing a series of seven evening meetings extending from Dec. 4 to Feb. 26, at which such topics are to be treated as: "Town and City Government," "State Administration," "The Parsonage Door-bell," "National Administration," "The Telegraph," "Trip to Mt. Vesuvius."

Literary and social work can be pleasantly combined, as was done by one of our Leagues which studied up the idea of a Colonial Reception, and then gave one in the church vestries and parlors. The young people dressed in costume, and the fireplace with furnishings was there, with spinning-wheel and ancient chairs. Songs of the olden time were used to welcome the aged members of the church, who were also treated to an old-fashioned supper served by the young people.

The stimulation of thought and awakening of dormant powers to active exercise are more valuable by far than the mere increase of knowledge to be gained by these efforts. Resolve to do something, and what to do will then become comparatively easy.

Rockville, Conn.

Dept. of Junior Work.

Mrs. Annie E. Smiley.
Supt. Junior League.

A Junior Entertainment.

LETTERS come to me frequently asking me to outline some simple evening entertainment by which the Juniors can make a little money. As achievements rather than theories are what the people of the present day want to hear about, I will give a brief account of our recent Junior entertainment, which greatly interested the Juniors, delighted the parents, and netted $43 in money, nearly all of which sum the Juniors have voted to a fund which is being raised for needed repairs on the church.

We began preparations six weeks ago by calling a business meeting and appointing committees. Committees on the following tables were chosen: Fancy, apron and holder, home-made candy, chocolate, cake, and plum pudding — making six tables in all. Two adult assistants were appointed on each table, these being in many cases the mothers of the Juniors having charge of these tables. The adult assistants were to solicit articles for the table, furnish table, fancy lamp and other decorations, and have general oversight.

At the chocolate table dainty cups and saucers were sold with the chocolate. At the cake table whole loaves of cake were arranged in attractive style, and these found a ready sale. The plum pudding was presided over by little Jacky Horner in a Brownie suit.

The Juniors began selling tickets a week in advance of the night of the entertainment, and nearly two hundred were sold in that way.

The program was just an hour long, and, thanks to careful rehearsing, went through smoothly and satisfactorily without a break or failure. I will give the program entire, suggesting that other recitations and songs

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CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect, No. 10 Park Sq., Room 8. Opp. Prov. R. R. Station.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting

may be substituted where the ones I have mentioned cannot be obtained: —

1. Lord's Prayer, sung to "Home, Sweet Home."
2. Piano Solo by Junior organist.
3. Recitation, "Birds' Carol."
4. Exercise, "Three Little Toadstools."
5. Junior Quartet, "Mirabelle."
6. Autoharp Solo.
7. "Little Boy Blue," illustrated.
8. Song, "When Our Darlings Kneel in Prayer," illustrated.
9. Recitation, "Little Dandelion."
10. Boys' Quartet, "Will It Be One of You?" Junior Hymnal.
11. Reading, "The Foolish Little Bonnet."
12. Recitation, "Why the Dog's Nose is Cold."
13. Motion Song, "Grasshopper Green," small Junior.
14. Original story by a six-year-old Junior.
15. Recitation, "Sewing for Dolly," illustrated.
16. Junior Quartet, "Blue-eyed Mary."
17. Recitation, "A Little Rogue."
18. Robin Song.
19. Recitation, "Lost Balloon."
20. Motion Song, "Shaking Quakers."

All of these numbers were given by the Juniors, and some of the most successful were given by the very smallest children. "Grasshopper Green" sang and hopped in a way we can never forget. The song, "When Our Darlings Kneel in Prayer" (by Eben E. Rexford, for sale at music stores), was beautifully sung by a nine-year-old girl, and was illustrated by two little girls, with nightgowns over their dresses, who kneeled at mamma's knee during the song. The motion song, "Shaking Quakers," by Frank L. Bristow, can also be secured in sheet music, and will be found delightfully funny. The "Three Little Toadstools" were three small girls of graded sizes, who came in, each bearing a little parasol covered with a thick fleece of cotton batting. I will give the little toadstool piece, and, please, dear friends, do not write to me for any others, for I have done quite all the copying on that one entertainment that I can find time for already.

First Speaker: —

"I am a little toadstool,
And I grew in a single night.
Far off in the shady forest
I shelter the fairies bright;
And they dance and sing, in a merry ring,
Under the pale moonlight."

Second Speaker: —

"I am a little toadstool,
And I grew by the wayside lone;
And I sheltered a little black cricket,
That crept from a neighboring stone.
And he chirped and sang, till the soft air rang
With the sound of his merry tone."

Third Speaker: —

"I am a little toadstool,
And I sheltered a bumblebee;
And he waked in the early morning,
And sang a song to me.
Buzz, buzz, hum, hum, summer has come,
This was his song of glee."

Ipswich, Mass.

The Horizon.

Rev. F. N. Upham.

TO look out upon the horizon implies a viewpoint at the centre of things. We live in Boston. One's own self must be the pivot on which observation turns, for the horizon is everywhere equidistant from the on-looker. This is a necessity, but egotism does not follow. The horizon is remote, but we hope our ideas and suggestions will not be far-fetched.

The "horizon" is an indefinite term. Before we reach its vague domain there are many stern realities, however. Our ideals are always ahead of us, and between them and us are innumerable people, facts, conditions, "and things." Of them we write. Comprehensive, but not diffuse; general, yet particular; broad, yet loyal to assured truth, we proceed with "The Horizon" as our caption.

—

On the Up Grade.

Our League legend is, "Look Up and Lift Up." Some one suggests as expressive of our social work the further phrase, "Mix Up." At the recent anniversary celebration of St. John's Church, South Boston, the work of the department of Correspondence was presented in a paper on "Write Up," and that of Finance by an article entitled "Pay Up." In this ascending series we take the Epworth trumpet to our lips and to our beloved church call forth, "Wake Up;" while our message to the now divided Methodism, North and South, shall be, "Make Up."

—

There's a Decided Difference.

The difference to which we now make reference is that between speaking in meeting and making a speech. The introduction of topics for our prayer-meetings is good for purposes of concentrated thought. It leads, however, we fear, to the preaching of little sermons and the disappearance of the spontaneous, buoyant, glowing testimonies of the days not long ago, but too fast receding. This need not be the case, but too often it is. Our present writing is not a plea for impromptu, unprepared rant — far from it. We do urge care lest in speaking to a theme our young people lose the refreshing, inspiriting *abandon* that shows itself in "the abundance of the heart."

—

An Overworked Idea.

In our Epworth field the convention idea is overworked. Too many conventions give rise to the suspicion that our army is always on dress parade, that our scholars are "ever learning but never coming to the knowledge of the truth," and finally that we are paying too much attention to fire-works and too little to fire-arms. Look at a chapter that means to be loyal to our methods. There is the presiding elder's District Convention every three months, and the Circuit League just as often, and the City Union, perhaps, with the same frequency; then the Annual Conference has its League, and the General District its meeting; and the League at large its International gathering. Further, a School of Methods — very desirable and almost a necessity — is established. It, too, must have our support. Delegates must be sent, expenses paid, reports made, and really we have very little time for much else. It is time to call a halt. Let us for the next twelve months see all the conventions holding only annual sessions, so that we can give attention to other pressing duties.

—

"That Sweet Going Away."

Such was the departure of Dr. John Miley, late professor of Systematic Theology in Drew Theological Seminary. Around all the horizon, as we look, we see no more conspicuous example of youthful old age than he presented. It is fitting that here a tribute from one who respected him profoundly and loved him dearly should be given. We hope for our Epworth movement that it will develop just this type of character — a continuously fresh and hopeful heart and mind though "the outward man" may perish.

Dr. Miley was 82 years of age. Up to eighty he seemed young. In the seventies I have played tennis with him, and he was as spry as the boy in his teens. His carriage was that of a soldier. How martial his bearing in his great cape coat and naval cap!

For nearly two years he has been somewhat broken in health. This fall term of the seminary year he has, however, been able to meet every class, not failing once. His students — "my boys" he called them — would meet him at the steps sometimes and carry him in their arms to his desk. No teacher was ever more beloved by his pupils. Veneration and affection mingled.

Tuesday, Dec. 10, was his last day on earth. No human being knew it. Good Doctor Miley met all three of the classes, and was never more brilliant than on that day. It was a wonderful series of themes for him to lecture upon at such a time. In one class he was discussing God's foreknowledge. His sentences were concise but luminous. The students plied him with questions and he answered quickly. Finally we said to him: "Dr. Miley, on this subject most theologians evade; you do not." It pleased the old gentleman. Straightening himself and folding his arms, he said: "Gentlemen, this chair never evades anything." Ah! how true that was, and how the young men applauded this true statement of courage.

To another class he was lecturing upon "The Sympathy of Christ." It was tenderly beautiful throughout. Near the close of the hour he laid his hand upon a little desk Bible, and said with emotion: "Dear young brethren, this blessed old Bible is full of the sympathy of Jesus," and then raising his hands he dismissed them with a touching benediction. That was not his custom. I never knew him to do it. It seems marvelously beautiful now. Under the spell of his blessing the young men went forth, little dreaming that they should "see his face no more."

His last class came together. How touchingly beautiful the theme of his lecture — "The Ministry of the Good Angels." With that he left them. His note-book lies open at that place. The angels of whom he spoke came soon and bore him —

"Away on their snowy wings
To his immortal home."

In the evening he talked with his family and with a few callers. He was reading the last book of Bishop Foster's series. The Bishop and Dr. Miley were brothers-in-law. For nearly seventy years they had known and loved each other, and now the last book on earth the great Professor reads is that of his beloved friend. About 2 o'clock in the morning of Wednesday, Dec. 11, he suddenly was called, and "was not, for God took him." "The memory of the just is blessed."

—

Good Roads.

The movement for good roads, which has become general throughout the country, has entered our League domain. Good roads mean the abolition of ruts. Ruts in prayer, ruts in praise, ruts both in preaching and practice, are being completely leveled by our wide-rimmed Epworth wheel.

Good roads mean, also, a solid foundation and much under-the-surface work. Top ground leveling and all temporary makeshifts are discountenaced as useless. In Epworthdom this is a chief enterprise. We lay "a good foundation against the time to come." With the children we begin, and "line upon line" the various strata of instruction and exhortation are laid. The "solid rock" is the all-important feature in our good roads movement.

Good roads, further, mean shorter roads. Valleys must be filled in, hills lowered, rocks removed, rivers bridged, and thus the route much shortened. So in our work. Our methods are direct. Circumlocution that evidences hesitancy or evasion is discarded. "This one thing we do." The spiritual is the goal. We must reach it, and to this end the prophecy is fulfilled: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."

Good roads stand for the development of hitherto neglected districts. This is an invariable and most happy result of the movement. With access made easy, the fields are turned to villages and the villages grow into towns. Beautiful homes now adorn the whilom barren wastes. Is not this our Epworth work, too? Indeed it is. Buried talents are brought out from their musty napkins, latent abilities are summoned to activity, the true gold of character is passed current, and even "the wilderness and solitary place are glad."

And, last of all, this movement for good roads is becoming a question of general interest. The State governments are making appropriations for the work. With our young people's activities the interests of the whole church are leagued. The great body of believers recognize the divine nature of the undertaking, and Epworth means a vast deal for our entire Zion.

Dorchester, Mass.

Springfield District League News.

The Epworth Union

of Springfield and vicinity held its quarterly social at St. Luke's Church, Friday evening, Nov. 22. The ladies' parlor was, by draperies and a tasteful arrangement of chairs and rugs and divans, transformed into a beautiful reception-room; while the chapel itself was decorated with flags and brightened by chrysanthemums. The large crowd of earnest Leaguers present filled the chapel to nearly the last inch of space. St. Luke's greatly needs a new church to accommodate its growing congregations.

After greetings had been exchanged, the company was called to order by Dr. W. F. Andrews, of St. Luke's, president of the Union, and the popular leader and friend of the young people. Rev. H. B. King, of Mittineague, offered prayer, and Mrs. G. Burton Hall, of Asbury, read a bright and full report of the St. Johnsbury Convention. Rev. Geo. S. Butters, of Fitchburg, was the guest of the Union, and delighted all with one of his original stories which always succeed not only in entertaining but in instructing. Mr. Butters is always sure of a welcome from Springfield Leaguers. The music of the evening was charmingly rendered by Miss Emma Chapin and Miss Mabel Humphrey, of St. Luke's. Ice cream and cake were served after the entertainment, and a good social hour closed one of the most successful evenings the Union has ever enjoyed.

The Australian Ballot.

The election of officers of Bruce Chapter, Asbury Church, Springfield, was conducted in a unique manner. The Australian system of voting was used. Printed ballots with two names for each office, and three special questions, were procured. An old shoe-box served for booths. Another box and a clothes-wringer made the attractive receptacle for votes. A bell was rung as each ballot was deposited. A pleasant social was being enjoyed while the voting was going on. The election resulted in choosing the following: President, Charles D. Heath; vice-presidents, Miss Christie Wheeler, Miss Grace Connor, Miss Amy Sibley, Charles Elmer; secretary, George Hays; treasurer, Herbert Thompson. The vote upon the question, "Shall Women be Admitted to the General Conference of the Methodist Episcopal Church?" was unanimously "Yes."

Local Chapters.

An anniversary birthday celebration was held at *Northampton*, Nov. 21. A penny for each year lived by each member gave a collection of more than $50.

At *Orange* the League gave the G. A. R. Post a reception, Nov. 15, furnishing each comrade with a buttonhole bouquet, a card of greeting, and the company with an excellent literary entertainment. This League has assumed the expense of the church lighting.

The *Ware* chapter held a birthday social early in November. Music, refreshments, and social enjoyments filled the evening. The birthday pennies amounted to $33.

The *Wilbraham* League held a sale, Dec. 11. The net receipts were $40.

The Juniors

at South Hadley Falls remembered the pastor's birthday in November, and entered the parsonage in full force about 4 o'clock in the afternoon, bringing a beautiful present. Rev. J. H. Stubbs is his own Junior superintendent.

D. F. G.

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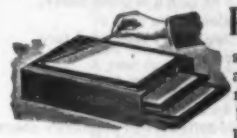

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The Family.

OLD AND NEW.

Josephine Rand.

Old Year at death, New Year at birth,
So close they stand!
The one with wistful, tearful gaze
And outstretched hand
Loth to let go its hold on men,
By them once loved,
Out of its place by stranger hands
To be removed.

But ah! that stranger turns its eyes
With smile divine,
And whispers: "Old Year, be not vexed,
Thy fate is mine.
The strength of youth is mine today,
Let me rejoice,
Though, gazing at thy saddened face
I hear a voice,

"Which, soft and low, with minor strain,
Sings of an hour
When youth's delights and pleasure's charms
Shall lose their power.
That voice I heed today. Think not
I have the heart
To bid thee hasten on thy way,
Loveless depart.

"I bid thee linger for a year
Close to my side;
Then will I join thee, heart to heart,
And be thy bride.
Together, hand in hand, we'll go
To some blest clime,
Where there shall be no tears, no death, —
Eternal time!"

Waterville, Me.

Thoughts for the Thoughtful.

The Waning Year.

Are you rich in the years of bright gold
Yet untold?
Do they leisurely go,
Like a dream that is fair,
Or a prayer?
Oh, be wise; use them well! You shall know
How the years, growing shorter, with good can increase,
And a life at the end be transfigured with peace.
— *Marianne Farningham.*

* * *

Every day in this world has its work; and every day as it rises out of eternity keeps putting to each of us the question afresh: What will you do before today has sunk into eternity and nothingness again? — *Frederick W. Robertson.*

* * *

If I do what I may in earnest I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop — such be my ambition! — *George Macdonald.*

* * *

The Christian life is a growth as well as a business. While service is the business of life, growth is the manifestation and measure of life. "This year also" was the gardener's plea for the barren fig tree. The close of the year is a fitting time to consider our growth in the divine life. We measure our children year by year to see how much they have grown. The mark on the wall made last year, and the top of the head above it, tell the story of a year's growth. It may not be more than a few inches, it may not be more than one, but we know by the marks the growth of a year. If the marks tally we are not satisfied, indeed we are concerned. For standing still is not the sign of vigorous life. So is it in our Christian experience. "How much have you grown" during the year? — *Christian Intelligencer.*

* * *

I asked, with the Old Year dissatisfied,
Ah! who will tell me how to mold the new
Fair to my wish?
The last December day
Was slowly vanishing into the void,
The void that swallows all.
"'Tis not for thee
To mold the year."
I know not whence the word.
Perhaps it sparkled from a great white star
That palpitated in the purple night.
"If thou art richer, stronger, more alive,
The year thy wealth, thy strength, thy life, will show
As in a mirror. With thyself the task,
Yet hast thou help. The duties set for thee
Are like a soil for growing; and above
God's blessing is this bright and bounteous sky."

— Mary F. Butts, in *S. S. Times.*

* * *

It is written of the Israelites that they carried with them none of the leaven of Egypt. If any one partook of leaven during the great feast, from the first until the seventh day, he was cut off from Israel. It was the custom to go about the tents with a lighted lamp searching for leaven in every nook and cranny. Leaven was an emblem of the life of old Egypt — the worship of Apis and Osiris. In the Scriptures it is ever a type of sin; so says Paul to the Corinthians, "Purge out the old leaven, for Christ is made a sacrifice for us forever. Let us keep the feast not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Let me exhort you as we cross this border line of time to put away the last remnant of sin; to bring no leaven out of Egypt with you. Pass into the new year free from your bondage. Put off more and more the old man, and put on more and more the virtue of the new man Christ Jesus. By the holy passover of Calvary, by the memory of Him who leads us forth out of bondage, let us go unencumbered and undefiled into the coming year! — David J. Burrell, D. D., in "The Spirit of the Age."

* * *

The year which has gone brought to us much, and took away much. . . There is no necessary sadness in last times. The sun which sets on our horizon is rising on a western world. Every setting sun is also a rising sun. Every end is also a beginning. Every death is the beginning of another life. If, then, we look backward on past opportunities, it is that we may look forward on new duties. Opportunity goes, but inspiration comes. Time goes, but eternity comes: the human goes, the divine comes. The world passes away, and the fashion of it; but heaven comes — the heaven of a better faith, loftier hope, more generous love, making all things new and fair. — *James Freeman Clarke.*

* * *

Once when a king was being conducted in a splendid triumphal procession, in all the intoxication of human pride and glory, one of his flattering courtiers asked him, "What is wanting here?" And with a sigh answered the magnificent monarch, "Continuance!" Yes, "forever and ever." That belongs only to what is divine in man. Continuance, permanence, is the stamp of the eternal life; evanescence, momentariness, the blight of this. Even if the things for which men toil and moil and weary themselves in the very fire, could last, they could not satisfy the noblest nature for a day; they could not satisfy even the meanest for a year. . . . . Why, it would be even worse for us if such things did last! Of their own selves they would dwarf us into vileness and insignificance. Believe me, —

"The worst of miseries
Is when a nature, framed for nobler things,
Condemns itself in life to petty joys,
And, sore athirst for air, breathes scanty life
Gasping from out the shallows."

Ought not, then, our one prayer to be the prayer of St. Thomas of Aquino: "Give me, O Lord, a noble heart, which no earthly affections can drag down?" — *Canon Farrar.*

* * *

We leave many things behind us as we go on. We can never go back again over the closing year. We never go over any lifepath a second time. We never pass a second time through any experience. We have infancy once, childhood once, youth once, manhood and womanhood once, old age once, and we die once. We are forever leaving things, places, conditions and experiences behind us. But through all these we have the same Christ, unchanged, unchanging.

The old ark was carried forward into the new land of promise, and still led the people. The Christ of childhood and of youth remains the Christ of manhood and of old age. Whatever changes the years bring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be a path which He cannot find for us and show us. There will never be a dark valley which He cannot light up for us. There will never be a battle which He cannot fight for us. There will never be an experience through which He cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore, to go forward, if we go with Him. We have not passed this new way heretofore, and it is all strange to our inexperience; but Christ knows and He will guide us, and all will be well if we put our hand in His. — *J. R. Miller, D. D.*

A NEW EMPLOYMENT FOR WOMEN.

Margaret Deland.

IN these days, when new avenues of employment are opening to women, and, in consequence, the labor question is becoming complicated through the crowding of workers and the reduction of wages, it is interesting to learn of means of livelihood for women which seems to belong exclusively to them, and does not interfere with other wage-earners.

This opening has been made by the Massachusetts Emergency and Hygiene Association. It consists in giving women an opportunity to become, not trained nurses, but

"Attendants upon the Sick;"

and it offers not only a method of self-support to women who might not be able from one cause or another to become efficient and highly-paid trained nurses, but also comfort and help to the sick poor who are unable to avail themselves of the services of highly-paid nurses.

This Massachusetts Association was organized nearly a dozen years ago, and began its work by giving lectures upon emergencies. After a while, there was added to that certain hygienic work in the establishment of summer playgrounds; and, later, came this training of women to be "attendants" — a work which is so valuable that it deserves public attention.

It must not, of course, be confounded with the training of women to be regular nurses; the Association does not undertake any such long and expensive course of instruction; but it fits its pupils for a position just below that of the trained nurse, and it insures to any capable and intelligent woman seven dollars a week and her board; for an attendant finds plenty to do. There are always people who are too poor to employ a regular nurse; and there also are many suffering from prolonged and chronic ill health — a condition which, while it does not demand professional skill, yet needs more intelligent care than can be given by servants, or even by the tender unskillfulness of family or friends.

These are the attendant's opportunities; and it is the work of the Massachusetts Emergency and Hygiene Association to fit her for them. The course of forty lessons, for which the tuition fee is only $10, is supplemented by actual experience in nursing. The head of this department, Miss Delia Knight, who is herself a trained nurse, as well as a former teacher of physiology, gives practical instruction in taking her pupils to the bedside of the sick in her visits among the very poor. The value of such an opportunity to a woman who means to become an "attendant" can hardly be overestimated. To go with a skilled nurse, such as Miss Knight, to the sick-room, to see her make the sick person comfortable, to be taught how to give medicine, how to wash and dress the patient, how to change the bedding, how to put on bandages, and how to administer food in the gentlest and wisest manner, is something which no amount of mere attendance upon lectures could possibly give. This instruction has another side; for not only are "attendants" educated, but an incalculable amount of comfort is assured to the sick and suffering poor.

On somewhat the same lines, though of course with less elaborate instruction, the association has opened

A Class for Nursery Maids.

The tuition fee of this course is but $4. It is a pity that the value of this class cannot be made more apparent to servants who have the charge of children. A woman who has taken a course in practical hygiene, who would know how to act in nursery emergencies, and to minister intelligently to little aches and pains, could command higher wages, and be, and feel herself, of far more value to her employer than the ordinary nursery maid.

This brief outline of work only goes to show that the whole project of the Association should be more widely known. When we think of the women who need to earn their living, but who have not the necessary education for the arduous and responsible profession of the trained nurse, or who cannot afford the time for two years' preparation, we see at once the importance of the work which is being done. And when we add to that the consciousness of the comfort and the hope that such attendance may give to those who otherwise would go uncared for, we must be deeply impressed by the value of what the Massachusetts Emergency and Hygiene Association is doing. Further information may be had by applying to the secretary, Mrs. Kate Gannett Wells, 48 Commonwealth Ave., Boston, or to Miss Delia Knight, 9 St. James Ave., Boston.

Boston, Mass.

MISS BECKY'S COMFORT BAG.

Annie L. Hannah.

"IT'S 'most too late, but I guess I can make one any way. Dear me! if I had only been at home when the note came, I should have been so glad to make half a dozen at least. But who knows, p'raps it was just as much the Lord's work, setting up with and 'tending Susan Maria, as making comfort bags for sailors; though I mistrust, Becky Cathcart, you'd rather make the bags. Well, I'll get at this one right off."

And Miss Becky laid down the note which she had found lying on her hall floor (it having been slipped under the door by some obliging neighbor), hurried off hat and shawl, tied on a clean apron over her neat dress, and, going to the closet, brought out her "piece bag" and carried it, with her work-basket, to the lamp-lit table.

"It does seem real sort of nice to be home again," she mused, as she sorted over the contents of the bag in search of a suitable bit, then lifted her eyes to glance about the cozy little room. "Not that I grudge Susan Maria the week, but I s'pect I'm getting to be real sort of carnal in my love for having things sort of neat and comfortable about me. Ah! this will do," selecting a piece of bright, strong cretonne; "and now for a bit of that red braid for a drawing string."

That also having been found, with quick, strong stitches Miss Becky pieced her bag, laid the hem, and ran in the string, after which she chose buttons, needles, thread, and a pair of blunt scissors from her stock, and added a mold of her best wax, placing each article carefully in the pockets of the bag. Then bringing a box from her closet she selected a bright New Year card, carefully saved from last year, and having erased the words, "Aunt Becky, with Dora's love," she substituted: "With loving New Year wishes and a God bless you;" and having laid that, with a box of cough candies, a tiny Testament, and a handkerchief which had once belonged to her father, in the bottom of the bag, she drew up the red strings with a sigh of satisfaction.

"It's real handsome if I do say so that shouldn't, and I hope it will make some poor lad happier that might be feeling kind of homesick away from his folks." But in spite of her admiration for her handiwork she did not seem quite satisfied. "It just seems borne in upon me that I ought to write a few lines to him; it might make him feel as if somebody was taking a real interest in him, and maybe it would hearten him up a bit, poor lad!" By this time Miss Becky had come to feel quite a proprietorship in this unknown "lad;" for, for some inexplicable reason, it never occurred to her that her bag could fall into the hands of other than a boy.

"Yes, I believe I'll do it!" and opening the table drawer she took out pen, ink and paper, and in her stiff, formal little hand wrote the following note: —

My Dear Boy: You never saw me, and more'n likely you never will, but all the same you will let me say that I hope that the New Year will be a happy year to you, and it surely will be if you love God and do your duty. Be a good boy, and then you'll be a good sailor too, as you ought to be if that's your business; and remember always how much the dear Lord loved sailors. Try to be the kind of a sailor He would like you to be. And now no more.

From your friend,
Becky Cathcart.

Centerville.

Not for a moment did Miss Becky think of withholding her name and address — it simply never occurred to her so to do; on the contrary, as she slipped the note into the bag, she felt so deep an interest in the "boy" who would some day read it, that she thought perhaps she ought to have signed it "Aunt Becky," as she always did to her other young friends.

Before she fell asleep that night she had asked God to bless and keep "that dear boy." Early the next morning she hurried to the parsonage with her bag, that it might be in good time to be packed in the box which was to start that day for the nearest seaport town, some twenty miles away.

Christmas came and went, and New Year's Day followed in its train and became a memory as well, and then, one night, a strange thing happened.

Miss Becky's bag, with several others, had come into the hands of the chaplain of one of the floating Bethels, and he had taken them to a certain ship which had just arrived in port after a long voyage, and distributed them among the sailors, telling them that though they were too late for Christmas, they would be quite as useful as though they had been received on that particular day. But Miss Becky's bag, instead of falling into the hands of the boy that she had pictured, became the property of a man of twenty-five — a man whose appearance was above the average common sailor — who took it and stood turning it over and over in his hand after the other men had tossed theirs into their bunks to await examination until after they had been ashore.

"Come along, Jack!" cried one, seeing that Jack Nelson made no move to put his down; "you can open it when we come back tonight."

Jack made a motion as though to accept the invitation, but something — he could not have told what — held him back.

"I'll see if there is a button in it," he replied. "I want one for my shirt; perhaps I'll meet you later."

"Oh, you're awful particular!" laughed his mate; and then he with the others went away, leaving "dandy Jack," as they had dubbed him, to "make himself fine."

Left alone, Jack sat down on the side of his bunk with the little bag still in his hands; but presently, untying the bright red strings, he spread the contents out beside him, wondering vaguely who had taken so much trouble for an unknown sailor. There was everything that a man in

his situation could need in those pockets; he smiled at the sight of the cough drops, his eyes softened as he read the inscription on the card, but when, from the little Testament, the note fell out, and he had read it through, once, twice, three times, then Jack Nelson laid it tenderly away, and with his elbows resting on his knees, his chin in the palms of his hands, sat thinking, thinking.

The forecastle faded away, and he was back again in the wide old kitchen of his boyhood's English home, kneeling beside his mother on that last night before he went to sea, listening to just such words as he had read in this note from his unknown friend. It was the last time he had looked into that dear face or listened to that voice, for when his ship came back again the mother had sailed away to that far country from which there is no return voyage. It might have all been so different during the ten long years which had passed since then, had she lived, he thought bitterly. For her sake he would have striven to make more of himself, to keep himself from that which he knew she would not approve; and a great and bitter longing filled his soul to look once more upon his mother's face and tell her what her death had meant to him. But then, suddenly, there came a feeling of deep shame — shame that, for her sake, dead though she was, he had not made his life what she would have had him make it, had not kept himself from what she would have wept tears of bitter anguish to know that he had done. But it was too late now; those misspent years could never be wiped out; he could never again be that boy who had knelt beside his mother's chair on that night so long ago! With a stifled moan his face dropped into his hands, and great scalding tears forced their way between his fingers.

But was it too late? Must he, because those years were wasted and misspent, waste and misspend those which might still be before him? Like a breath of sweet fresh air from the country lanes the new hope came. But oh, if there were but some one to counsel and advise him! — some one, like his mother, to lay a hand upon his head and bid him go forward! And with the thought came the memory of that blessed little note. Might not the woman who could have written that help him in this hour of his great need?

Eagerly he opened the letter and looked at the name and address. He knew about where the little village lay; he would go there as soon as matters could be arranged. His pay was lying untouched in his pocket; he would buy a new suit and make himself presentable, and then he would go, though he were obliged to walk the whole distance there and back.

Miss Becky lifted her head and listened. Yes, she had not been mistaken, some one was coming up the little flagged walk leading to her cottage; and even as she lifted the lamp from the table and went with it in her hand toward the door, the knocker fell. But it was on no familiar face that her glance of welcome fell, and the voice which asked, "Is this Miss Becky Cathcart?" was all unknown to her. But bidding him come in quickly out of the driving storm, she led the way back to the cozy little sitting-room and motioned him to a seat beside the stove.

But he did not take it. Standing before her with his cap in hand, he said: —

"I am a sailor, and I came to thank you for the note which came to me — the one you wrote and placed in a little bag of comforts. Do you remember it?"

"Remember it? To be sure I do! And how glad I am to see you! Though" — looking up at him doubtfully — "somehow I expected you would be a boy."

"Ah!" he said, earnestly, "how I wish I was a boy!" And then almost before he realized it, drawn on by the sympathy in her face, he found himself telling her the story of his life — how he had drifted on, on, letting the current bear him whither it would, till her note had set him thinking, had opened his eyes and made him long for better things.

"I love the sea," he said, looking into the kind, pitying face as he might have looked into his mother's. "I do not think that I could be satisfied away from it, and yet — ought I to go back to where I have so miserably failed?"

For a long moment Miss Becky did not answer; then, looking back at him, as his mother might have looked, she answered: —

"Has the Lord no work there for a servant of His? Have you been the very best sailor that you know how to be? Are there no lives on shipboard that need help — that might be influenced for good?"

"God knows there are!" he replied, solemnly.

"Then go back. He has put this love of it into your heart. Use your life there as He meant that you should use it."

At that he rose as though to put her words into immediate effect; but she detained him. The storm had increased in violence, the rain and sleet dashed against the window-panes, and the wind howled about the house. He was a perfect stranger, but she did not hesitate to lead him to her little guest chamber — such a room as he had not seen for ten long years — and when she left him there it was with a blessing ringing in his ears which went with him into his happy dreams.

Nor was that the last by many, many times that his head rested on that pillow. Third, second, first mate, and captain, he came back to the little cottage, bringing such gladness to the loving heart that people said that Miss Becky was growing younger every year. And when finally a new little home was started where he was master, and that same Dora whose New Year card was among his most precious treasures was the gentle mistress, why, it was only next door, so that the two women could be always together when "my boy," as Miss Becky called him, was away on a voyage.

And what those voyages were to the men who sailed with him, perhaps not even his wife imagined; nor will it ever be known even to himself till that great day when the Lord comes to make up His jewels.

Brooklyn, N. Y.

THE YEARS.

We dare not weep the waning year,
We dare not hail the new,
For vain alike are smile and tear,
And blent the shadows are with cheer
As past the frostbite and the fear
The gladness struggles through;
But this one truth we surely hold,
God rules all years, the new, the old.

The Past, which brought us so much pain,
Brought, too, the cure of ill;
The Future dimly gleams, in vain
Our steps we urge, our eyes we strain,
As slowly in unhastening train
The days their course fulfill,
And each to each these tidings tell —
God rules the years, and all is well.

Brave and content, then, come what may,
We face what time may send;
Life cannot be all holiday,
And love and hope alike decay,
And disappointments bar the way
Sometimes until the end;
But we can bear all, knowing this —
God rules the years, and we are His.

— SUSAN COOLIDGE, in *Congregationalist*.

A CONVERTED PURSE.

"CERTAINLY. I am grateful to you for asking me. Put me down for $25."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that $25 was a generous fraction of his month's income.

"Oh! that's more than we expect, Frank — and then you can't afford to, I fear," he added, with the freedom of a comrade.

"Oh, no! Let me tell you how it is, Jack. You know I turned right-about-face when I became a Christian last winter, and I resolved at the start not to enter into the junior partnership with the world and a senior partnership with the church.

"You know my habits. I am not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses $100 a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy indigestible pudding or cream, at least twice a week, to a wholesome lunch. Looked squarely in the face and given its right name, it was an indulgence of unlawful appetite; so I made $75 a year by stopping that. Sunday headaches, too, went at the same time.

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarf pins. That made me run through my accounts next day — they weren't very well kept, but I guessed as nearly as I could — to see what was in my wardrobe that would leave me better dressed from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had $150 worth of dry-goods on hand that was the price, not of good taste, but of mere caprice.

"Now I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church that I've promised before God and man to support and increase.

"There, you have it all. I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that $25, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty. The other five is a thank-offering." — *Sunday School Times.*

Health Hints.

Cough Mixtures.

One of our medical exchanges calls attention to the harmfulness of cough mixtures, which should be regarded as a relic of ancient and unscientific methods of practice. The principal ingredient is usually opium which, indeed, lessens the tendency to cough, but at the same time arrests every secretion of the body. Says one physician, "You might as well take a brush and varnish your patient all over as to cover him up with cough mixtures." — *Congregationalist.*

Curious Cure for Nervous Headache.

An apostle of physical culture says that an excellent and never-failing cure for nervous headache is the simple act of walking backward. Ten minutes are as long as is usually necessary to promenade. It sometimes, however, requires more than ten minutes to walk at all if one is very "nervous." But it is not understood that it is necessary to walk a chalk line. Any kind of walking will do, provided it is backward. It is well to get in a long, narrow room, where the windows are high, and walk very slowly, placing first the ball of the foot on the floor and then the heel. Besides curing headache, this exercise promotes a graceful carriage. A half-hour's walk backward every day will do wonders toward producing a graceful gait. — *Boston Journal.*

Ice Cream as a Medicine.

Ice cream as medicine has rather a pleasant sound, and the physician who prescribed it often would, no doubt, be popular with his patients, particularly the juvenile ones. It has been recommended lately by no less a medical authority than Da Costa, who treated a clear case of gastric ulcer solely with ice cream, which was allowed *ad libitum*. Various remedies had been used in the case; but they, as well as all articles of food, were promptly rejected by the stomach, and the patient had become much emaciated. The ice cream not only stayed down, but it relieved the pain, and at the end of two months' treatment the patient was well. The daily quantity of ice cream consumed ranged from one to three quarts, the ice cream being always fresh and free from corn starch and other thickening ingredients. Two other cases were subsequently treated in the same way and with the same result. — *N. W. Lancet.*

Evils of Over-Eating.

I assert that it is the duty of the good housewife to keep down the appetite of her husband, writes Rev. F. S. Root in the *Ladies' Home Journal*. Particularly is this necessary in the cases of well-to-do professional and business men. In the families of mechanics earning low wages such a warning is almost wholly unnecessary, but it may be said of most men in good circumstances that they eat too freely of rich food. If men would begin careful and systematic physical culture in early youth and continue the practice through life, good health would be the result. Beyond the age of forty — at a period when so many are physically lazy — the superior value of exercise is apparent; but, ordinarily, this is just the time when the hygiene of athletics is neglected. There is no reason why a punching-bag, rowing-machine, pulley-weights and other apparatus should be relegated to college boys and clerks. But having done a good deal of work in his time it is almost impossible to persuade a business or professional man, turning forty, to give any sort of attention to physical culture if such training has been previously neglected. Hence, I say it is the duty of a woman to keep from her husband all rich compounds that will ultimately ruin his digestion. High feeding is occasionally neutralized by hard exercise; but in the absence of the latter it is mischievous in the extreme. If your husband will stand the treatment, begin by switching off from the heavy breakfast of steak, hot rolls, potatoes, etc., and set before him eggs-on-toast, oatmeal and coffee.

The Need of Sleep.

It is probable, we quite admit, that the effect of night on individuals differs greatly, and that a process of natural selection is continually at work, men who cannot bear night work avoiding it, while those to whom it is recuperative — and every journalist knows such men — throng into the professions in which sitting up, if not obligatory, is at least advantageous. There are extraordinary differences of instinct in this respect, a few men being literally unable to bear night work, while a few others deliberately leave their whole work to be done after the sun has disappeared.

The incapacity and the faculty are connected in some way with the differences in the power of sleeping, which still remain among the perplexities of physicians. Why can some men sleep at will and some "nervous" men too, while others, sometimes very "heavy" men with apparently immovable nerves, are tortured by insomnia? Why, too, do some men seem to obtain sufficient rest with five hours' sleep, while others require nine? Do some men "sleep slow," as Mr. Smedley jocularly argued in one of his amusing stories, or do they actually require more sleep? We cannot answer the question any more than the doctors can, but we agree on one side of the subject most heartily with the *British Medical Journal*. The popular prejudice against sleep works infinity of mischief. There are plenty of sluggards even among the cultivated class, but the sleep-sluggard is in that class a very rare specimen. The tendency of the educated is to wakefulness, and the man who does intellectual work and exhibits what his friends think is a disposition to oversleep, is obeying a healthy instinct. Sleep recuperates him, and he knows it. The popular notion that a young man who works with his head yet sleeps for nine hours is a sluggard, is popular nonsense. No man whose brain is active and who does not drink ever sleeps more than is good for him. — *London Spectator.*

Little Folks.

IN TRUST.

It's coming, boys,
It's almost here;
It's coming, girls,
The grand New Year!
A year to be glad in,
Not to be bad in,
A year to live in,
To gain and give in;
A year for trying
And not for sighing;
A year for striving,
And hearty thriving;
A bright New Year,
Oh! hold it dear;
For God, who sendeth,
He only lendeth.

— MARY MAPES DODGE, in "When Life is Young."

"HONOR BRIGHT."

Minnie Leona Upton.

"YES, mother, I will, honor bright! Did you ever know me to break my promise?"

"No, my son, I never did;" and Mrs. Dunning stroked the brown curls lovingly as she looked down into the honest eyes that never in all Harry Dunning's fifteen years had failed to look straightforwardly back into hers.

"Well, mother, you never will. I'll be home by ten, *sure*. Now I'm off!" and Harry sprang down the steps and was away like an arrow.

His chum, Alden Mayhew, had invited him to a candy-pull and "general good time," and Alden's invitations were always accepted by his boy and girl friends, for Father and Mother Mayhew and grown-up sister Nell had to perfection the "knack" of making a "good time" for young folks.

No wonder that Harry couldn't believe his own eyes when, in the height of the fun, he looked up and saw the hands of the clock pointing to quarter of ten! No one else looked as though even thinking of going home. But Harry's "honor bright" promise rang in his ears. Nobody guessed the struggle that was going on in the boy's heart as he mechanically performed his part in the merry game.

"Why can't I stay until the rest go? Don't I work hard enough? And I haven't had an evening out for weeks!"

It was all true. Very few and far between had been his "good times" since his father died, two years before, when little Day was a baby, and left him to be the support and comfort of his mother.

"It isn't late," he thought, irritably. "Mother's only nervous." Then his cheek reddened, and he straightened up quickly. Who had a better right to be nervous? he thought, fiercely, as though fighting an invisible foe. His sweet, invalid mother! And he knew little Day was not well. She had been pale and fretful all day. And he had *promised!* Abruptly he excused himself, bade hasty good-nights, and sped away across the fields, putting on his reefer as he ran. His mother met him at the door.

"Day is worse," she whispered, huskily. "It's croup. Run for the doctor — quick!"

And Harry ran — ran as had never dreamed he could, even when he belonged to the "Nine," and its honor depended on his speed and surefootedness. And the old doctor, electrified by the boy's breathless energy, harnessed old Jim, with Harry's help, in an incredibly brief time, and drove off down the hill at a pace that brought nightcapped heads from darkened windows and caused many a conjecture as to who was sick down in the "Holler."

The keen-eyed old man looked very serious as he bent over Day; but he was a skilled physician, and before long the little girl was breathing easily again.

"But let me tell you," he said, impressively, "ten minutes later it wouldn't have been of much use to call me or any one else."

Harry listened silently; but when they were once more alone he drew his mother down by his side on the shabby little sofa, and told her of the resisted temptation.

"And, O mother," he concluded, "I'm so glad I kept my promise, 'honor bright!' I feel as though I'd just escaped being a murderer."

"I have perfect confidence in my brave, true laddie," said the happy mother, stroking the bonnie head bowed on her shoulder.

Boston, Mass.

Editorial.

SPIRITUAL LOCKJAW.

RELIGION does not consist in talking, but all who have had experience in such matters know that he who has no religion of which to speak, is perilously near having none at all. Among other right habits which the young convert should be instructed to look after very sharply is the habit of frequently testifying. It is almost impossible for him to realize its importance. It seems a little thing, a matter of no consequence, wherein inclination or feeling may be safely followed, and if no very convenient opportunity is afforded something which without harm may be entirely neglected. Its omission does not greatly trouble his conscience. It is the easiest thing in the world to slip into silence and listen to those more fluent or more forward. But the effects are baleful, if not absolutely fatal. Emotion denied expression dwindles, just as a fire goes out when all vents are shut. Inactivity here indicates and encourages inactivity elsewhere and everywhere. For lack of exercise strength departs and appetite is lost. The muscles of spiritual speech unused become rigid, and a sort of lockjaw ensues which is premonitory of death not far away.

At great peril does a Christian fail to confess Christ when any kind of a suitable chance is given. His silence is loss in many ways. He loses the stimulus to a more careful daily life which that public committal of himself would bring. He loses the sympathy and prayer of others which the disclosure of his purpose and temptations would afford. He loses more than half the good of the meetings, for no one profits by them as do those who actively contribute to their enrichment. Words alone will not carry one to heaven, but words that come from the heart are more than half deeds. The mouth should be opened more frequently for Jesus.

INDIA RUBBER KNEES.

LONG prayers are not always strong prayers; still less is vociferation an indispensable or important element in supplication. Nevertheless it may be suggested that the rapidity with which our age moves on has too largely communicated itself to our devotions. Some people — must we not say most people? — are no sooner on their knees than they are up again, leading one to the supposition that an India rubber pad has found a place over the knee-cap, giving a natural rebound the instant the floor is touched. This is a pity. It is one of the inventions of this marvelous century of which we cannot altogether approve. It is a change which is not an improvement. How can we really renew our strength unless we *wait* upon the Lord? Without communion with God we are not likely to grow into His likeness. It is true that a certain posture of body is not essential, but that it is greatly helpful all experience shows. And there is small probability that one will talk much with Jesus by the way unless at stated intervals there are quiet, deliberate, unhurried conversations with Him in secret. We plead, then, for the disuse of the India rubber knee, and a return to somewhat more old-fashioned methods of petition.

WHEN SHALL WE PRAY?

THERE are two distinct classes of prayers; one in which the prayer is the product of determination, and the other in which it is the product of impulse. Broadly classified, prayers are stated and spontaneous. The stated prayer brings us habitually and designedly to the throne of grace. The spontaneous prayer carries us thither only in moments of special need, when the petition springs unpremeditated to the lips, throbbing with the immediate necessity of help, or guidance, or solace.

Now the question which every Christian must, sooner or later, determine for himself is, whether we will pray for prayer's sake, statedly and faithfully, or only at such times as he may feel special and immediate need of Divine help. This is a serious question with many Christians at the present time. The habit of stated prayer is fast falling into neglect in certain quarters, and many an otherwise faithful disciple is wavering in the general tendency to neglect personal prayer except as the utterance of some pressing and immediate need.

That this is a dangerous and unwholesome tendency, we firmly believe. For, first, it would narrow prayer to a single function. He who prays simply when he is in need, is doing hardly more than the infant who cries when it is hungry. The intercessory function is the only one called in play. This is the kind of prayer that breaks even from the infidel's lips in moments of exigency and peril. It is merely a kind of reflex spiritual activity — like the spasmodic closing of the lids to avoid a blow aimed at the eye.

Prayer has something more than this single restricted function to fulfill. For, in the second place, it is divinely intended to *render* as well as receive. It is an act of worship as well as an act of intercession. And the spiritual fruitfulness of prayer lies almost entirely in this broader function of worship. It is simply *natural* to pray under the stress of great and sudden need; whereas it is spiritual and religious to pray habitually and faithfully as an act of worship to the Supreme Being.

In answer, then, to the prevalent question, "When shall we pray?" — meaning how often — we reply, "Pray statedly and fervently, as an act of worship to God and a means of spiritual culture." This is the grand and true function of prayer. A mere spasmodic cry for the thing we utterly need, is not necessarily a religious act at all; though it may be — according to the nature and spirit of the request. But prayer as worship is always noble, and holy, and spiritually uplifting. If we could obey the injunction, "Pray without ceasing," that would doubtless be the way of nearest approach to God; but since there must always be some intervention of worldly care, and such things as, though rightful in themselves, may not quite comport with the atmosphere of prayer, let us build altars here and there along the daily path of life, where we may kneel betimes, like a pilgrim at his shrine, and offer up to the ever-listening God the sacrificial homage of grateful and adoring hearts.

THE PHYSIOLOGY OF PREACHING.

SIR DYCE DUCKWORTH, one of London's most distinguished physicians, delivered an address on "Clerical Breakdown" some weeks ago to an association of clergymen, which excited considerable interest. He is strongly of opinion that the clergy break down nowadays in larger numbers than formerly because they work much harder than they used to do. After pleading for a physical test as a condition of entrance to the ministry, he went on to specify some of the varieties of breakdowns to which even healthy preachers are liable. The clerical sore throat received its due share of attention. Sir Dyce thinks nothing can be done for that common evil except by building up the system generally, diminishing the amount of speaking, and exercising care as to the right methods of producing the voice. A breakdown of the digestive system is much more easily handled. Meals should be — must be — regular; and the meal known in England as a tea-dinner or a meat-tea should be avoided like poison. It is responsible for a great deal of dyspepsia. An unwarrantable degree of abstinence in the season of Lent and the practice of receiving the holy communion fasting, are condemned in no measured terms. Clergymen and laymen are urged to take a good cup of cocoa or tea before leaving home and to fling to the winds any scruples they may entertain on that point. Sir Dyce goes right to the root of the matter when he declares that prolonged and monotonous spells of work often induce low health and consequent mental depression and lack of zest for the routine of life. A thorough holiday, change of environment and a proper dietary offer a far better cure than repeated doses of beef-tea and a course of expensive medicines. Such good and sensible advice from a physician ought to be all the more acceptable because of its unselfishness. Following it would divert a large number of clerical fees from the pockets of doctors.

Preachers are taught many rules about the making and delivery of sermons, but they are taught far too little about the preservation of health on which the effectiveness of their preaching depends. The physiology of preaching ought to bulk far more largely in theological training. Of late it has been emphasized to some extent, but there is ample room for further improvement. Dr. Joseph Parker, the famous pulpit orator of London, would make a good professor of the physiology of preaching. He has given special attention to the subject, formed definite ideas, and has had the advantage of testing them in long and varied experience. His bow abides in strength because of the physical vigor he gathers in the care of his body. Everybody who has heard him knows the marvelous compass of his voice and the freedom from huskiness which characterizes it even at the end of a long sermon. Clerical sore throat has no terror for him. He does not know what it means, and never intends to know that most undesirable knowledge. His secret is the use of cold water both inside and out. He says that if you want to have a throat to work with, you must take a sip of iced water every five minutes before entering the pulpit. That is far better than spraying the throat with bromine or inhaling pine oil. He believes in a cold water bath before preaching. For years it has been his habit to go right out of a bath cold as the weather runs to the platform. Thus fortified, he feels physically master of any congregation that ever assembled. He never speaks in the open air after preaching. Even should he meet a dear friend on the street, he passes him with a nod. He goes home silently, sponges his throat and neck with warm water, and eats sparingly, finding his reward in mended strength and exhilarated spirits. He is even able to laugh at the thought of Blue Monday, that phantom dreaded by the ordinary preacher.

The physiology of preaching is a neglected department of homiletics. Why it should be, is a riddle we cannot solve. Surely, it is as much the duty of ministers to prepare the body for the pulpit as to prepare the mind. The true preacher preaches with the body as well as with the mind; and the most spiritually-minded preacher is painfully reminded that he has a tabernacle of flesh which will not allow him to forget its claims. Mere bodily vigor may profit little in the pulpit, but the body is the medium through which the mind must operate, and if the instrument be out of tune, the music must be harsh and discordant. Careful attention to the physiology of preaching will preserve sweetness in the melody of thought and expression in the pulpit.

War Unchristian and Criminal.

IT is no less humiliating than significant to see the two nations which stand professedly for a Christian civilization, thrown, upon so slight a provocation, into a passion, and each threatening the other with an immediate resort to arms. The *Springfield Republican* says, with fitting sarcasm, that the land in dispute in Venezuela is probably not large enough to provide burial-place for those who would fall in battle if the conflict once began. More pagan yet than Christian must these English-speaking people be, else they could not so wildly clamor for war. Strange incongruity to mingle our brutal demand for war with the Christmas carols which tell of peace on earth and good-will towards men. War! What would it mean between two such powerful nations, where each would fight to the death as do those near of kin when once a feud is started? War is an insatiate monster, devouring everything that we hold dear, sacred and holy. War wrecks the family, murders father, husband and son, and drapes the home in black. War destroys in a day the productive industries of years and poisons the moral life of a nation for a century. War is Antichrist, and violates every principle of the New Testament. Let this demand for war by Christian people cease. We need to turn afresh to the teaching of Him whom we call Master.

As the Southern Negro Sees It.

IT seems to be thoroughly settled that the Negro is to remain in the South. He will not go to Africa, nor does he seek a residence in the North. Together, in the Southland, the white and colored people are to adjust and settle the great problem. We believe that the large majority of both races bear an amicable and helpful relation toward each other. The *Christian Guardian* of Toronto, the official organ of the Methodist Church of Canada, devotes a long editorial, in its issue of Dec. 11, to a consideration of the matter of the real relation existing between the two races in the South. The English people have always been the stanch friends of the black man. Indeed, in this instance the editor of the *Guardian* was acting directly in the interest of the Afro-American. This fact gives special significance to the excerpt which we make from that paper. The *Guardian* says: —

We sent a clipping from the *Literary Digest* to our correspondent at the Cotton States Exposition, who is a resident of the Southern States. The view presented in the clipping was that the Negroes were being unfairly treated at the Exposition, and that this unreasoning and unreasonable prejudice and antipathy on the part of the Southern whites should be exposed or disproved. Our correspondent sent the clipping to the manager of the Negro Building, and himself wrote as follows: "As I told you, there is no Negro question in the South, as the Yankee views it. We know the Negro and he knows us. If he loved the Yankee more, he would surely move there and abide. Now, I will make one more assertion, and then I am done with the 'Negro Question.' The Negro fares better with the Southern people than with the Northern people."

The manager of the Negro Department writes as follows: —

MY DEAR SIR: Your desire for a refutation of the misrepresentation as to treatment accorded colored citizens here, is to hand and noted. The article referred to, clipped from the *Literary Digest*, is wholly untrue and a libel upon the Exposition, and I take occasion to write a brief reply at once. I am now very busy with the Colored Congresses in session here, and cannot find the time to reply as I desire.

Yours faithfully,
I. GARLAND PENN.

Accompanying this letter is a number of testimonies from colored citizens, such as Prof. W. E. Holmes, of the Atlanta Baptist Seminary; Rev. E. J. Fisher, D. D., Rev. E. R. Carter, Hon. W. A. Pledger, Hon. John C. Dancy, and Adolphus Humbles, of Lynchburg. These all testify to the complete absence of discrimination, prejudice or antipathy. Mr. I. Garland Penn, the superintendent of the Negro Department, referring to the clipping and these testimonies, sums up as follows: —

MY DEAR SIR: We have been advised of your inquiry concerning the report as gained from the *Literary Digest* respecting the treatment accorded the colored citizens at this Exposition. I have to say to you that the report is wholly untrue as published in the article from which the *Digest* takes its report. There are no such signs in the exhibit buildings as is intimated. The colored people are welcome to all buildings, and reports to the contrary are only circulated by designing men of our race to prevent an attendance of colored people. This, however, they cannot do, for truth will win. The fact is that the colored people are treated exceptionally well (just as their exhibit and demeanor merits) — far better than many expected. For the revelation which is to come to us God is to be thanked, who will bring all matters right. To sustain me in my assertion that the colored people are treated all right I sought the opinion, a few days since, of some of the leading and most influential colored men of the city. These men, mind you, represent something, are respected fellow-citizens, men of learning and good judgment, men who are not talking through their hats to be heard, but who know that men and conditions in the South are changing, and that it is part of wisdom to encourage the change, and not disregard it to the extent of wilful and malicious misrepresentation for the sake of false race popularity. There are many little men in our race who think it the greatest feat of a lifetime to be regarded as a defender of, and martyr for, their race to the extent of keeping the breach between the Negro and white man open by a total misrepresentation of even that which is good and great in the South. But it must be definitely understood for all time that these little men are not the wise and thoughtful men of the race, nor do they in nine out of ten cases represent the doers among us, but rather the talkers.

Sagacious and Practical Counsel.

ANOTHER "protective association" has been formed in this country. Representatives of the Negro race from fourteen States recently met in Detroit and inaugurated a society to be known as the "National Conference of Colored Men." An address was issued to the people of this land, justifying the organization, and declaring its principles and purposes. The following paragraph, taken from this address, is the most noticeable and significant: —

"We mark the opening of the militant period of our race in this country. That time we conceive to be now, and our advice is for every member of the race henceforth to employ every weapon of every kind of warfare legitimately and courageously for the demand of every right. We recognize the universal law that no man or race gets more social or political preferment than he fights for and can maintain; but we do not acquiesce in the dictum that we must trust to time and to the pleasure or disposition of our enemies to grant rights."

The *Christian Advocate*, in last week's issue, in commenting editorially upon the organization and the address, is so sagacious, practical and profoundly Christian in spirit, that we yield to the desire to republish the paragraph for our own readers: —

"What American citizen fails to see that the existence of *eight millions of persons* in the United States, who have to hold a meeting based upon *race*, is beyond all question the most serious fact in American history? The fundamental principles of the extract published in full we heartily approve. If today we belonged to that race, we should not trust *wholly* to time and to the pleasure and disposition of those of other races to secure our rights.

"To our brethren of African descent in the Methodist Episcopal Church, numbering, with their children and non-communicant attendants, nearly six hundred thousand, we have but one suggestion bearing upon the above passage. Remember at all times and in all places that you are *Christians*, bound to cultivate the Christian virtues and be governed by them, and especially solicitous to be so in every crisis, in every attrition of social or political life. You are to be examples, encouragers, and guides of all of your race, helping them to rise as you rise, and contending, as you should and will, for all your rights in Church and State, under the influence of the Spirit of Him who, when men reviled, reviled not again. This is not cowardice; it is not excess of caution. It is an indispensable element of success in every conflict on the Christian side.

"May we further suggest that all moral and social fighting succeeds in proportion as those who carry it on combine steadiness and courage with perennial good humor. When good humor gives place to blind wrath, then the moral and the social are thrown aside and the physical comes into action, in which a settlement is only by blood; and a settlement by blood is never final unless the blood of one party has ceased to flow because of the extinction of the party by death or dispersion. As this is not conceivable in connection with eight millions, it is all the more important that the demands be made with the best of humor.

"Let the wit and humor of a Douglass, the wizard-like eloquence of a James Lynch, the logic of a Henry Highland Garnet, rather than the fierce denunciations of some men of equal ability, be your models. Or, better still, let your own individuality work itself out, always irradiated by the smile and the readiness for peace which has characterized your race under vicissitudes such as the Anglo-Saxon people have not had to contend with for thousands of years."

More of Wisdom and of Grace.

MANY of the heated and dynamitical editorials written in response to Dr. Steel's impulsive and rash letter upon the Negro, are in striking contrast to the following words penned by our highly-appreciated friend, Dr. Potts, of the *Michigan Christian Advocate*. While Dr. Potts writes with entire freedom from

his standpoint, he is careful to maintain a thoroughly fraternal attitude. He says: —

"Dr. Steel, the great Epworthian of the South, is so fraternal and sweet-spirited that he wants no row with his Northern fellow-editors. In writing out of a soul full of desire for the evangelization of everybody, black people included, he said some things about the present condition of the colored race, and about the effect of Northern efforts in its behalf. Instantly a dozen Northern pens were shoved through his cuticle. Not minding his own wounds, the genial Doctor tries to pour cordial upon those of his brethren, saying he did not mean anything bad. 'Bless your hearts, your imagination is too vivid. I mean that we Southern people know what the people of the North cannot know as we do, that the only place the negro can occupy in our social system down here is the place of a laborer, and that we believe in the education that fits him for that sphere. Now there is nothing alarming in these sentiments.' The Doctor's apology is about as bad as his 'original sin.' He says: 'The only place the negro can occupy in our social system down here is the place of a laborer.' There is his heresy again. We say the Negro ought to occupy the place he is best fitted to occupy, whether it be that of a laborer, mechanic, tradesman, or professional man. Unfetter his native powers, give them development, and Providence, if not interfered with, will place the man. There's no use arguing or explaining, Brother Steel. You are not orthodox according to our orthodoxy, and you'll have to take the kinks out of your sociological theology. We'll do it for you if you'll attend our school."

Personals.

— General Booth is addressing immense audiences in Australia.

— Rev. T. P. Fisher, under appointment to the West China Mission, has been transferred to India.

— Miss Julia A. Bonafield, missionary of the W. F. M. S., will return to Foo Chow after the holidays.

— Rev. W. T. Robinson, missionary at Porto Alegre, Brazil, has sailed with his family for Rio Janeiro.

— Rev. Louis Albert Banks, D. D., of Hanson Place Church, Brooklyn, made a welcome call at this office last week.

— Rev. Charles Garrett, the veteran Wesleyan Methodist minister and temperance reformer, has just passed his 72d birthday.

— Rev. George D. Boardman, D. D., of Philadelphia, the distinguished Baptist clergyman and author, is to spend the winter in Egypt.

— By an inadvertence the name of Matthew Robson was omitted from the list of directors of the Wesleyan Association, published last week.

— Beginning with January 1, Rev. Dr. A. T. Pierson will engage in special religious services in Great Britain for six months. The first meeting will be held in Liverpool.

— Mr. C. H. Oliver, M. A., son of Rev. John Oliver, a Methodist minister at Belfast, Ireland, has been appointed by the Chinese government president of the Imperial College, Pekin.

— The *Northern* announces in its last issue: "Miss Anna B. Sears, of Peking, North China Mission, has, we grieve to learn, died in the hospital, though we have no further particulars."

— Principal C. C. Bragdon, of Lasell Seminary, sends his check to the publisher to pay for ZION'S HERALD for one year for ten persons who would not be able, but for his generosity, to take it.

— Portland, Me., has two of the oldest ex-mayors in the country. The age of one of them, W. W. Thomas, is ninety-one years and seven months, and the other, Neal Dow, is just four months younger.

— Bishop Newman has appointed Dr. T. B. Wood to the directorship of our college at Santiago, Chile, to succeed Dr. I. H. Le Fetra, who returns to the United States on a furlough. The Bishop and Mrs. Newman are in Mexico.

— Miss Maude Cooke Dyer, the granddaughter of Rev. Edward Cooke, D. D., and Mr. Herbert C. De Camp, son of the late D. J. De Camp, a prominent layman of New York, were married at Newton Centre, Dec. 16, Rev. E. H. Hughes officiating, assisted by Principal W. B. Newhall.

— The editor of the *Watchman* says in the last issue of that paper: "We have again been looking over the writings of the late Dr. A. J. Gordon. It is surprising how vigorously the man held his powers to distinctively spiritual work, and how his saving common sense prevented some of his theories from carrying him into fanaticisms. A critic who knew Dr. Gordon only through his writing would say that his studies were largely in two directions — the Greek New Testament and Christian biography."

— It is enough to say that Judge Tourgee was equal to his subject in the address upon Frederick Douglass which he delivered in Faneuil Hall last week. He began by saying: "The life we commemorate tonight was in some respects among the most remarkable the world has ever known. If a man's capacity be measured by what he achieved, Frederick Douglass' must be acknowledged among the great men of the day." And he closed with these memorable and never-to-be-forgotten truths: —

"His memory should be an inspiration to every colored man, and a warning to every white American that caste discrimination, whether it be the prop of slavery or other wrong, cannot long be justified by its results. The difficulties that beset his life can never be duplicated in all the world's life which is to be. One of the twin dragons of oppression has at least been slain. Slavery is no more. From the rising to the setting of the sun there is no place in any civilized land where oppression dare wear that name."

— The *Wesleyan Christian Advocate* of Atlanta, Ga., says in its last issue: "Bishop Haygood spent an hour with us in the *Wesleyan* office last Friday on his return from Arkansas. He was in fine health and spirits after the duties of his two Conferences in that State. In fact, his health improved all the time."

— Mrs. J. K. Barney, of Providence, R. I., national evangelist of the W. C. T. U., is in England lecturing under the auspices of the British Woman's Temperance Association. She is named by Lady Henry Somerset "the Elizabeth Fry of America." She has visited 1,000 prisons, and expounded the Bible to 100,000 prisoners.

— It is announced that Professor Agar Beet, D. D., has promised to deliver a course of lectures in the early part of August next at Ocean Grove Summer School of Theology, on "The Aim, Correct Method, and Some Chief Results of Doctrinal Theology." At the conclusion of these lectures Dr. Beet purposes paying a visit to the West and to Canada.

— The many friends and admirers of Joseph Cook will be pained to learn that the distinguished lecturer has arrived in Kobe, Japan, from Australia, broken in health, and sick unto death with paresis. A letter to the American Board of Missions from Rev. Dr. James L. Barton, in Japan, brought the sad news. Mr. Cook has been obliged to cancel all his engagements.

— Mrs. Mary A. Livermore celebrated her seventy-fifth birthday at her home in Melrose, Dec. 19, in a quiet manner. She was the recipient of many congratulations by letter and telegraph and numerous presents. ZION'S HERALD extends sympathetic and hearty congratulations, with the hope that fully a quarter of a century more of time may be allotted to her here.

— The secular press has been reporting Bishop Vincent as having serious trouble with his throat and voice, but the Topeka *Daily Capital* of Dec. 18 has the following item, which pretty effectively disproves the allegation: "Bishop John H. Vincent of Topeka delivered four lectures Monday and yesterday in Kansas City at the Scarritt Bible and Training School." Bishop Vincent will commence his duties as Harvard University preacher, Jan. 3.

— There is now living in Hartland, Me., says a Maine paper, at the ripe age of seventy-five years, Mrs. Ellen Phillips, widow of George, a brother of Wendell Phillips. Her husband was a graduate from Harvard College, a member of the famous class of '28, among his classmates and intimate friends being Oliver Wendell Holmes and James Freeman Clarke. Mrs. Phillips has in her house several antique relics of great interest and historical value, among them being a marble-top table and drawer which belonged to John Brown of Harper's Ferry fame, and a copper ewer and sideboard, once the property of John Phillips, the first mayor of the city of Boston.

— The many friends of Miss Jennie S. Farwell, who has been for several years in charge of the Art Department of our excellent school for girls in Santiago, Chile, will regret to learn that she is confined to her bed by a painful and serious lameness. It is a severe discipline to her to be thus laid aside from her work, in which she had been very successful. In this affliction she will receive the tender and prayerful sympathy of a large home circle who had come to know her worth and appreciate her Christian life from a valued friendship of many years. She has especially enjoyed the privilege of doing Christian work among the young ladies in the school.

— A pleasant social event occurred at Westfield, on Monday noon, Dec. 16, when Miss Margaret Thompson Gracey, daughter of Dr. and Mrs. S. L. Gracey, was united in marriage with Mr. Henry Schlee, of Foo Chow, China. Dr. Gracey performed the ceremony, assisted by Rev. L. H. Dorchester, of the Methodist Episcopal Church, and Rev. J. H. Lockwood, of the First Congregational. Mr. and Mrs. Schlee sailed on the "Majestic" for England, Dec. 17, where they will pass the holidays with the groom's parents. About the first of March they will return to Westfield, where they will remain two or three weeks. They will then go across the Continent and sail for their home on the "Empress of China," March 23.

— Bishop Hendrix, of the Methodist Episcopal Church, South, who has just returned from Japan, Korea and China, brings this message to the American people from Li Hung Chang: "Say to the American people for me to send over more men for the schools and hospitals, and I hope to be in a position both to aid and protect them." Li Hung Chang had asked Bishop Hendrix how many American missionaries there were in China. "There are about 600," replied the Bishop. "More are needed," said Li Hung Chang; and in a moment he repeated the same words, "More are needed." He then expressed the great obligation of China to the American missionaries and the Christian spirit which has sent them to China, and ended by asking the Bishop to convey the message.

Brieflets.

The first of the series upon "Some Reforms Demanded of the Next General Conference," written by Rev. Dr. J. W. Hamilton, will appear in the first issue of the new year.

In the opinion of the *Congregationalist*: "Church unity does not seem to be close at hand when so good a denominational paper as the Chicago *Standard* advises that where two or three Baptists live in a town where there is no Baptist Church and no prospect of one, they shall not unite with a Methodist or Congregational Church, but 'live outside and do what they can for the Master.'"

This last number of ZION'S HERALD for 1895 is submitted to our readers as a prophecy of what we hope to make the paper, on the average, during the year to come.

Our large number of Epworth League readers will find that we have generously provided for them in this issue.

The foundations of a new Methodist Episcopal Church edifice were recently laid in Honolulu. Rev. H. W. Peck is the pastor of the church, and is received with much favor by all classes of people. This is the first Methodist church in the island.

A great and constraining truth is uttered by Bishop C. B. Galloway of the Methodist Episcopal Church, South, when he says: "The glory of our early ministry was in the fact that every man had a glowing experience. He talked out of his own heart."

The *Northwestern* observes, in its last issue: —

"A joint committee representing the Epworth League and the Society of Christian Endeavor met in Chicago, Dec. 14. In the absence of Bishop FitzGerald, Bishop Merrill presided at the opening session. Representing the Epworth League were Revs. Dr. E. A. Schell, Dr. J. P. Berry, and Mr. C. E. Piper. The Society of Christian Endeavor was represented by Revs. Dr. F. E. Clark, Dr. E. R. Dille, and Prof. W. W. Andrews. An agreement looking to the establishment of fraternal relations was adopted, the details of which are to be given when officially approved."

It is a painful commentary upon the declaration so stoutly maintained that "prohibition in Maine prohibits," that the Grand Jury last week returned true bills of indictment against 48 alleged liquor-dealers in the city of Bath.

We find, upon examination, that the canvass for new subscribers was continued last year through the month of January. May we not hope that those of our ministers who have not yet presented the paper fully to their people, will press the canvass during the coming month?

Rev. Dr. R. S. MacArthur, of Calvary Baptist Church, New York, in a recent sermonic address upon Protestant missions in Japan, pronounced the work of the Christian missionaries to be among the greatest factors in Japanese progress.

Bishop Duncan, of the Methodist Episcopal Church, South, gave not long ago in talking to an Annual Conference a hint of the difficulties which beset a chief superintendent in his work of fixing the appointments: —

"Brethren, I want to give you all good appointments; but you won't let me. Why, some of you haven't read a new book in ten years, or even longer. The dry bones of your old sermons are still rattling around over these hills just as they did twenty years ago. You won't study and prepare new sermons, and yet you expect us to appoint you to our most important places."

Dr. Louise C. Purington, of Dorchester, with the co-operation of Miss Frances E. Willard, has made a compilation entitled, "The Progress of Women in 1895." Under the heading "Religious" it is noted that half of the board of deacons in a new church in New York are women; that the Episcopal Diocesan Convention of Southern California gave women the right to vote for vestrymen and trustees; that Dr. Jennie M. Taylor has gone to Africa as the first dental missionary among women; and that Dr. Hu King Eng is the first Chinese woman graduate of an American college to practice in China, and the second woman graduate of her race to take an Occidental medical degree.

That the Lasell girls have generous hearts and wide sympathies, is proved by the fact that they have just sent to Miss Clara Barton a subscription of over $125 for the Armenian Relief Fund. This was raised after a stirring address delivered before the school at a missionary meeting. The speaker, Mr. Gulesian, secretary of the Society of the United Friends of Armenia, was earnest, and his presentation of the sufferings of his unfortunate people was so graphic and moving that the girls, wrought to enthusiasm in their sympathetic desire to aid in alleviating the miseries of the Armenians, immediately, and of their own accord, set about raising a subscription for the purpose, with the result as noted above.

The *Outlook* of last week observes: —

"Principal Booker T. Washington, of Tuskegee Institute, in an address before the Hamilton Club of Chicago last week, formulated his attitude toward the Southern whites in a way that deserves the consideration of all the friends of his race at the North: 'I am not ashamed to confess to you that I have the greatest sympathy for the South. I have grown to the point where I can love a Southern white man as much as a Northern white man. To me, "a man's a man for a' that." As a race, I believe that we strengthen ourselves at every point by extending this sympathy, for no race can cherish ill will and hatred toward another race without its losing in all of those elements that tend to create and perpetuate a strong and healthy manhood. I propose that no man shall drag me down by making me hate him.' This is certainly as full of the spirit of the Sermon on the Mount as some Northern plans for the Southern Negro are destitute of it. To us, it seems that in this spirit alone is the advancement of the Negro race possible. It is worthy of note that the man who takes this attitude is so wrapped up in the cause of the advancement of the Negro that he declines invitations to lecture on any other subject. In this regard also he sets an example."

"How a True Revival May be Secured."

IN an hour of profound anxiety for the spiritual welfare of our Methodist Zion, there comes to our table a leaflet with the above title, which Rev. J. E. Williams, D. D., the presiding elder of Buffalo District, Genesee Conference, addresses to his preachers. This appeal to his ministers is born of deep spiritual impulses and aspirations, and has the searching cry of the Holy Ghost in it. With unusual force it summons the Methodist minister to his first and really his only fundamental and intrinsic work — that of soul-seeking and soul-saving. Dr. Williams so fully expresses the yearning and burden of the soul of the writer, that we publish his entire message, as an appeal to every ministerial reader of our columns. Is not this the "set time" for the salvation of our Methodist Israel? What spiritual victories may not be achieved if our ministry will only concentrate upon the one desire and purpose of seeing a revival in the churches committed to them! Dr. Williams says: —

DEAR PASTOR: You should be the first to feel an unusual, all-absorbing desire for the outpouring of the Holy Ghost. (You stand between the church and God.) This must be secured if not possessed. How? By meditation and prayer. The secret place must be sought. The divine illumination must be found. The door of a larger life must be opened. You must wait upon the Lord until your spiritual nature is saturated with the dews of God's heavenly grace. At family prayer, linger a little longer than usual and turn your thought toward the official board; let it run along the aisles and pews until at last the entire membership and congregation rest in your vision; hold them there, bear them away to the Cross, poise them upon the pinions of your faith and give them into the strong arms of Christ. In pastoral visiting, cultivate the same tender feeling and anxious solicitude. Hold the family in your heart and the name of each in your mind as you pass from house to house, that you may name each as you enter, and, if wise, name each one in your prayer.

Send a card to your official members inviting them to a special meeting one half-hour before the Sabbath morning service. You need not state for what purpose. Write the invitation for the first meeting. Again, I say write the invitation. Do not seek the advice of any one. Do this one thing without asking the advice of a committee. Open your heart to your brethren. Do not ask their opinion about the revival, for they may not be in any condition to make wise reply. Open your heart to the Lord. Take each name to the Lord in your prayer, and let the prayer flow out over the coming service. Say but little, quietly pass into the pulpit. Your very bearing that morning will be a good introduction to your sermon. The coming of the official brethren at the same time into the church will be a new experience and the beginning of better days. The secret place, the family altar, the meeting of the official members culminate in the hymn wisely selected, the prayer divinely indited, and the sermon carefully prepared and delivered with unusual unction. You know, brother, that the revival has come. You feel the majestic swell of divine love.

The texts must be selected with great care, sermons in themselves — no catch phrases — but God's truth. The burden of Christ's heart must be forced upon the heart of the church. As your heart becomes tender so will the hearts of your members. A kindliness will manifest itself in the eye, in the shake of the hand, in the tender solicitude of the voice. Now the church under your care is beginning to permit the divine life to flow through the divinely appointed channels and heavenly grace rests upon the people.

If your wife is well and can enter into this work you are doubly blessed. With a few choice helpers she may accomplish wonders. The light and worthless afternoon may be turned into channels of grace and peace. The past must be forgotten and buried in the work of the present hour. The good prayer-meeting, the splendid Sunday-school, the sister confined to the house by many cares or illness, the dear saint climbing to Pisgah's top of eighty years, these topics may turn away the thought of the Ladies' Aid from worthless conversation. In a womanly way your wife may change possible defeat into glorious victory.

Now you pass out into special meetings to arrest the attention of those out of Christ. How perfectly natural it all is! No straining for effect. The church moves with a divine force — it is a victorious army. You may have a "fuss" without this trouble, but not a revival. You may stir things up or hire some one to stir them up for you, but you can never have a true revival without the assistance of the Holy Ghost.

My brother, you need this kind of a revival — you are young; it will secure you mastery over your indiscreet impulses and give you poise of soul that will enable you to be a successful leader for God.

My brother, you need this kind of revival — you are in middle life; the blood runs with a full flow through your veins, you are in danger of taking physical for spiritual power; you must have this kind of a revival to win souls for Christ and not for self.

My brother, you need this kind of a revival, because your blood runs sluggishly; the freshness of spring has been brushed from your brow, hope has lost its charm, life is not tinged as of old with silver; you need the divine revival more than ever. Brother, take a fresh grip of life today; falter not, seek this kind of revival, and to you and to your church will come the freshness and vigor of youth.

Brethren, one and all — leaders of God's hosts — defeat or victory is within ourselves — which shall it be? Victory! Thank God for that reply. Offer the first prayer now. At the noon hour let each brother offer a prayer for the revival of piety and true religion on each charge on Buffalo District.

"And now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

Faithfully your brother,

JOHN E. WILLIAMS.

Buffalo, N. Y.

FROM EPWORTH TO LONDON.

W. B. Palmore, D. D.
Editor *St. Louis Christian Advocate.*

WE were fortunate at Epworth to find in our host, Bro. Bottomley, a good photographer. After breakfast we marched him out with tripod, camera and dry plates, to catch for us the monumental shadows of this isolated, antique village, which is now being exhumed from its oblivion, like Pompeii, by the Epworth League.

The first picture was that of the tomb of Samuel Wesley. The hour for early morning prayer had closed. Canon Overton had just conducted the service to a close, with no one present but the little daughter of the sexton, who was playing about the portals only waiting to take charge of the keys when the doors were closed. The conspicuous absence of an audience suggested the days of Blackstone, when wine-drinking rectors were chasing foxes during the week and reading sleepy essays to empty pews on Sunday.

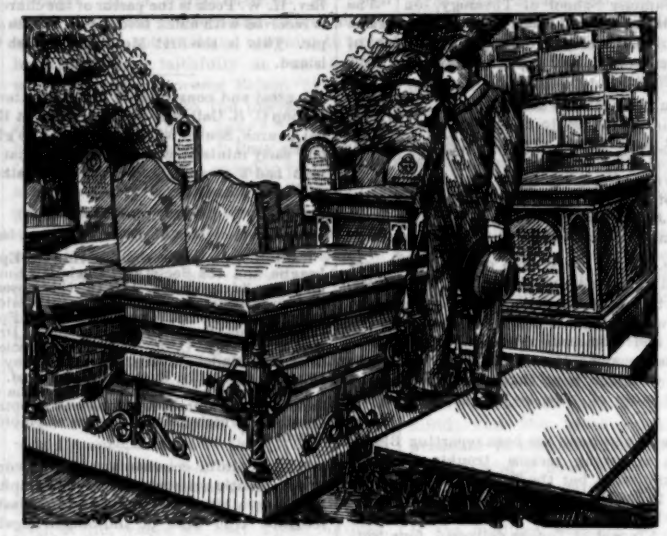
The footprints of John Wesley are still marked on the slab above his father's dust where he stood to preach when locked out of this old building by a drunken rector of the Church of England. As we gazed upon these footprints, while the artist was arranging his instrument, the ear and eye of the soul, or imagination, could hear the words of his text floating over the years: "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost;" and see the great audience crowded amid the marbles, monuments and memories of this venerable old city of the dead.

The next object of importance that we shadowed was the old font, by which the mother of Methodism stood when she consecrated John and Charles to God and His service in the sacred rite of baptism. We next proceeded to the old rectory so luxuriantly overgrown with English ivy. The massive brick walls around the grounds are also covered with the same dark glossy growth of green, with large old forest trees in the background — a pleasing and poetic picture on which the eye loves to linger. Immediately in front, across the road, is an old-fashioned, long-armed wind-mill, almost the exact image of the one at San Souci, on which the eye of Frederick the Great dwelt so fondly. Notwithstanding the occupancy of the great gun, Canon Overton, we obtained access to the rectory and brought away a photograph of the interior of the haunted room of "Old Jeffreys" on the third floor, near the little room into which Susanna Wesley took her children, one by one, on different days of the week, for individual and specific religious instruction.

From the maternal vigilance, discipline, instruction and prayers of this sacred old parsonage, our founder passed to the Charter House School in London, and thence to Oxford; but the present Mecca of most Methodists is City Road Chapel, London, the pivotal point of his marvelous labors, and the radiating centre of a personal influence that is now touching all continents and climes, that will never cease to widen until all the ransomed sons of God be saved to sin no more. Here he lived, labored and died, and here sleep his ashes. The first time we ever entered this old church we knelt at the communion altar by a young Methodist preacher as black as ebony, speaking his own Fanti tongue and also elegant English. Thus it was that South Africa and North America knelt side by side, indicating how the ends of the earth meet at this Mecca of Methodism. In the rear of this building is the plain tomb of John Wesley with those of Dr. Adam Clarke, Richard Watson, and many others. Immediately in front of the church has been unveiled a splendid bronze monument of him near the parsonage in which he died.

Much of the furniture he used is still here. We deemed it a special privilege to enter the old closet of prayer to the rear of the study with the present occupant and blend our voices in prayer and praise. Beside this parsonage is a monument to his mother, whose grave is across the street in old Bunhill Field, near the tomb of John Bunyan. In another block across another street is the lone grave of George Fox. These three great founders of different branches of the church sleep within a stone's throw of each other. It was with some difficulty we found the exact site, only a block or two from City Road, of the old Foundry, where the crude cannon of England's early history were cast, and where the first Wesleyan society was organized in 1739. Near this spot is now the Wesleyan Book Concern, from which almost all the English Wesleyan literature is distributed, and where we were permitted to examine nearly all the original manuscripts of Charles Wesley's hymns.

Letters of introduction from Bishop Charles B. Galloway gave us an open sesame to the hearts and homes of the leading spirits of English Wesleyanism. Few Americans ever made a more favorable impression on this side of the water than this chivalric leader in aggressive, fraternal and cosmopolitan Methodism. His recent trip to the Orient and around the world has been a great blessing to our Zion at home and abroad. If all Methodist bishops and editors were of his breadth, type and tone, the problem of federation could soon be solved and millions of dollars saved from ruthless waste.



Tomb of Samuel Wesley.

The progress of the English Church from the olden days of narrowness and bigotry, when she incited mobs to madness and mud in marring and mutilating Methodism, was very manifest as we entered St. Margaret's one evening and listened to Canon Farrar delivering a masterly address to a vast audience for the benefit of the Wesleyan orphanage, Dr. Stephenson participating in the service, and the orphans themselves contributing the music, after which a large and liberal collection was taken. On another evening we sat in Poets' Corner, the great Westminster transept, "where lights like glories fall," listening to a literary treat from Canon Farrar, as he pointed to the monument of nearly every author from whom he quoted. After this service we walked out through the great nave, on the side of which we were greeted by the faces of John and Charles Wesley in white marble. Here, too, carved out of white marble, were John and his audience, as he preached on his father's tomb at Epworth. What optimist could ever have dreamed of this man having such an honor among England's heroes as a monument in Westminster?

"And the thoughts of men are widened with the process of the suns."

From this magnificent old mausoleum where death sits in state, mocking at the relics of human glory, we proceeded to Hyde Park, to find Hugh Price Hughes speaking to thousands in the open air, like Whitefield in the olden days. At St. James' Hall, the focal point of his forward movement amid the affluent heathen of West End London, he is speaking to thousands every week; while Peter Thompson, in East London, is reanimating the hopes of the masses and crowding the churches (long empty) with the children of the poor. Theatres and diabolical dens are being transformed into halls of evangelization, where the hungering multitude are feeding on the Bread of Life and listening daily to the gospel of song and of sacred music; where saloons a century old in their horrible work are being changed into coffee-houses and rescue missions, and a helping hand is extended night and day to the most abandoned and forlorn. All these ring with reassuring emphasis that Methodism was not born to die.

One evening as we sat on London Bridge, gazing into the weary eyes of the tired multitude returning from labor, we recalled the prophetic dream of Macaulay, looking out into the possibilities and liabilities of coming time, when some artistic South Sea Islander, sitting upon a broken pier of this same bridge, may sketch the ruins of St. Paul's Cathedral and listen to the howl of wild beasts prowling amid the solitudes of the once mighty metropolis. This prophecy may some day find fulfillment. All these monuments shall some day crumble to dust; leaves, though sculptured in stone, will crumble and fall in the autumn of time; but these rivers, lakes, moors and mountains are imperishable monuments. So long as the moonlight sleeps upon the turbid tide of the Thames, so long as the stars mirror their westward march in the calm, polished breast of Lake Windemere, so long as the human heart hungers for conscious pardon, for peace, and for purity, so long will there be something which speaks of Methodism and of Wesley.

Prayer-Meeting Killers.

ONE of the chiefs of this barbarian tribe of prayer-meeting killers is the expository man. He is very apt to rise with a New Testament in his hand, or there has been some passage that during the day has pressed heavily on his mind. It is probably the first chapter of Romans, or some figurative passage from the Old Testament. He says, for instance: "My brethren, I call your attention to Hosea, 7th and 8th: 'Ephraim is a cake not turned.' You all know the history of Ephraim. Ephraim was — ah — well! He was a man mentioned in the Bible. You all know who he was. Surely no intelligent audience like this need to be told who Ephraim was. Now, the passage says that he was a cake not turned. There are a good many kinds of cake, my brethren! There is the Indian cake, and the flannel cake, and the buckwheat cake. Now, Ephraim was a cake not turned. It is an awful thing not to be turned. My friends, let us all turn!"

It sometimes happens that this undesirable character confines himself to the meetings of his own church. Interesting talkers are sometimes detained at home by sickness; but his health is always good. Others dare not venture out in the storm; but all the elements combined could not keep him from his place. He has the same prayer now that he has used for the last twenty years.

The land is strewn with the carcasses of prayer-meetings slain by these religious desperadoes. They have driven the young people from most of our devotional meetings. How to get rid of this affliction is the question with hundreds of churches. We advise your waiting on such persons, and telling them that, owing to the depraved state of public taste, their efforts are not appreciated. If they still persist, tell them they must positively stop or there will be trouble. As you love the church of God, put an end to their ravages. It is high time that the nuisance was abated. — *Christian Herald.*

The Springfield Republican

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(Mention this paper.)

45 *Harvest St.*, DORCHESTER, MASS., *January* 23, 1895.

Your invaluable remedy, Hyomei, has cured me of Catarrh that had defied the power of many so-called cures. I would not be without Hyomei and my Pocket Inhaler on any consideration. I am out, get to colds, and I find that Hyomei breaks them up at once. It seems to penetrate the affected part like magic. I believe it to be the greatest preventitive of pneumonia ever discovered. Hyomei has also cured a friend, Miss Annie McMurty, of a most chronic case of Asthma. For three weeks she has sat in her chair day and night. She retired to her bed the evening of the day she began using Hyomei, and slept naturally. She has had no return of Asthma since using Hyomei last spring.

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Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. Consultation and trial free at my office.

Pocket Inhaler Outfit, Complete, by Mail, $1.00, consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction?

R. T. BOOTH, 13 East 20th St., New York.

The Conferences.

N. E. Southern Conference.

New Bedford District.

New Bedford, County Street. — To the credit of the city missionary be it said that he succeeded in returning the property of the King's Daughters the next day after the mistake was discovered, and they were enabled to bestow their donations according to plan, helping sixteen families.

Provincetown, Centre Church. — The marriage of Miss Florence May Whitcomb, daughter of Sheriff Whitcomb, to Mr. Arthur Orville Messer, of Brockton, occurs Dec. 25. Their residence will be 297 Pleasant Street, Brockton.

South Truro. — Rev. and Mrs. Thurston spent Thanksgiving with relatives in Middleboro.

North Truro. — The "Social Aid" met with the pastor's wife, Mrs. Pardy, Tuesday afternoon, Dec. 10, instead of at their rooms. They took tea together.

Orleans. — A memorial service was held in this church, Sunday morning, Dec. 15. Memoirs were presented of the following: Solomon Crosby and Sisters Smith and Wood; the latter was a missionary to India.

Wareham. — Revival meetings are in progress and several conversions are reported. Rev. C. H. Walter is pastor.

Acushnet. — At the union neighborhood convention held in the Congregational Church, Dec. 5, Rev. O. A. Farley was elected moderator. "Shall we Make Proselytes or Christians?" was one of the subjects discussed.

Bourne. — Preaching has taken the place of the Sunday evening prayer service. The pastor, Rev. N. C. Alger, has begun a series of sermons designed especially for the young. His first theme was, "Dangerous Tendencies of the Modern Dance." The next is, "Elevating Literature for the Young." No doubt he put in a good word for ZION'S HERALD. Young people who read it become lovers of Methodism; and that means not bigotry or intolerance, but ideal Christianity. Sunday, Dec. 1, was observed as missionary day. A large audience was present to hear Mr. Alger preach from Psalm 11: 8. The sermon was interesting and helpful. After the collection Mr. and Mrs. Alger and M. E. Joiner sang, "The World is Growing Better." In the evening the children's exercises and parts in the program taken by the young people, with remarks by the pastor, were all enjoyable. The concert was reported as "fully equal to anything ever held in this church." Rev. W. V. Morrison, D. D., of Providence, was in town a few days recently.

West Dennis. — The harvest concert, held Nov. 17, proved a very successful one. The fruit, vegetables and flowers were abundant. The change of time of the preaching service from afternoon to morning will take place early in January, it is hoped. The yearly meeting will act on this important matter at its session in January.

Myricks. — Rev. H. H. Critchlow and wife are enjoying the new parsonage. It is a pretty cottage worth $1,400. The work goes on prosperously. The Epworth League is very helpful in all departments. The Literary department is conducting a successful reading circle. The Juniors are earnest in their work, and it is expected much good may be done.

Taunton, First Church. — At the last Methodist Social Union Mr. W. E. Walker, one of Taunton's representative business men and an ardent supporter of this church, was enthusiastically nominated as lay delegate to the next General Conference. KARL.

Providence District.

Asbury Church, Providence. — The Ladies' Aid Society has just held a very successful bazar. At its close the pastor, Rev. J. A. L. Rich, and his wife were presented with a handsome bronze banquet lamp. The presentation was made by Nathan G. Kingsley. "Rev. Mr. Rich and his wife are very popular with their parishioners, and the church is doing a good and growing work under the new administration."

Newport, First Church. — Wednesday evening, Dec. 18, a jubilee service was held to celebrate the extinction of the long-standing indebtedness. The exercises were presided over by ex-Mayor J. W. Horton, president of the board of trustees, and included a financial statement by the treasurer, B. F. Thurston; a history of the mortgage now cancelled, by T. T. Putnam; an account of "How it was Done," by the pastor, Rev. E. C. Bass, D. D., who had sole charge of the work of soliciting and collecting subscriptions; an address by L. D. Davis, and also brief addresses by Rev. M. J. Talbot, D. D., and Rev. W. A. Luce, former pastors, and several of the pastors of the city churches. At the close of the interesting exercises, a social hour was enjoyed in the vestry, refreshments being provided by the Young People's Society. The original mortgage was examined by a large number, and finally burned in the presence of the entire company. It was a happy occasion and thoroughly enjoyed by all.

Tabernacle, Providence. — The *Tabernacle Gleaner* — a quarterly magazine published by Rev. J. T. Docking, pastor — is full of good things and contains many excellent hints and much good advice, with timely exhortations to the people. Rev. J. H. Weber, the evangelist, will spend the month of January with this church, and Pastor Docking is earnestly at work preparing the way of the Lord and of the evangelist. A revival spirit prevails and a pentecostal season is confidently expected.

Providence Preachers' Meeting. — Monday, Dec. 9, Rev. J. N. Geisler read an excellent paper on "The Vow of Jephtha," which was considered by many present as the best exposition of the subject they had ever heard. Monday, Dec. 16, Rev. John Mason, of the Primitive Methodist Church, presented a paper on "The Church and Socialism," which provoked a spirited discussion. The paper claimed that the social problems were only to be solved by an application of the "Golden Rule." These Monday meetings grow in interest and attendance. No book-room diverts attention, and the preachers are interested in the practical subjects presented. We doubt whether any city has a better preachers' meeting than Providence. "Come and see."

Personals. — The Busy Men's Club has recently been organized at Attleboro. The first president is Rev. G. E. Brightman, the popular pastor of the Methodist Episcopal Church. This ensures its success.

Rev. G. W. Anderson is still abundant in labors, having traveled more than three thousand miles, preached sixty sermons, and delivered two lectures since Sept. 25. This would be a great record for an "effective" minister, but certainly an unusual one for a superannuate. Mr. Anderson's lectures are very highly praised by the press.

Rev. W. H. Stetson was present at the Preachers' Meeting, Monday, Dec. 16, and at the request of the brethren made a few remarks. This honored brother is full of thanks and gratitude to his many friends, and is only sorry that he cannot answer each of the 125 letters sent him on his recent birthday.

Rev. E. Burn and wife, of Arnold's Mills, mourn the death of Mrs. Burn's mother, Mrs. Juliet Amelia Annes, who went in triumph to heaven, Dec. 7. She had been a sharer of their itinerant life for about thirteen years, but has now settled down where there is no "time limit." For sixty years she had been a member of the church on earth, and has now joined the church of the First-born above. The funeral services were conducted by Presiding Elder Benton, Wednesday, Dec. 11. The many friends of Mr. Burn sympathize with the bereaved ones in this providential visitation.

Rev. Dr. Blakeslee, principal of East Greenwich Academy, delivered his lecture, "From Venice to Naples," with stereopticon illustrations, at Summerfield Church, New Haven, on the evening of Dec. 12, Mr. Albert Blakeslee assisting. NEMO.

BROCKTON AND VICINITY.

Brockton, Central Church. — The pastor, Rev. C. M. Meiden, has been doing good work in the vigorous no-license campaign which has been waged. Union meetings, of all evangelical churches, under the leadership of Rev. C. L. Jackson, are in progress at the centre of the city.

Brockton, South St. — The pastor, Rev. Geo. W. Hunt, has seen some blessed results from house-to-house visitation. At a recent morning preaching service the presence of the Spirit was so manifest that the pastor was impressed that he ought to give the invitation, and upon doing so two expressed a desire to begin the Christian life and were converted. The work at Leyden Park Mission continues — a hopeful feature of this charge.

Nantasket. — This church and community have just passed through the greatest revival for twenty-five years. About forty rose for prayers during the meetings. Twelve have joined on probation and others are expected. One has been received by letter. The congregations are much larger than usual for this time of the year. A Junior League has been organized with about thirty members, and Miss Ethel M. Beale put in charge. Rev. Rennetts C. Miller is pastor.

East Weymouth. — The pastor is preaching a series of sermons on the subject of "Sin." Two have recently sought the Lord in the Sunday evening meetings. The Epworth League held a very successful "anniversary." Rev. W. I. Ward, pastor.

East Weymouth, Porter Church. — The pastor, Rev. C. H. Van Natter, is taking his vacation. The season of the year in which he changes scene and rests is of his own choosing. The church has been quickened by special meetings recently held.

Hingham. — This charge has been supplied for three years by Rev. W. J. Hambleton, a superannuate of the New England Conference. The work is moving on steadily, with occasional conversions. Two men were recently received into full connection from probation.

East Bridgewater. — Indications point to a good winter's work. The pastor, Rev. M. B. Wilson, is not shunning to declare the whole Gospel message. One has been received on probation and one into full membership.

South Braintree. — The N. Y., N. H. & H. R. R. is at last erecting repair shops on the foundations which have lain unused for several years. The car-shops and eventually the entire repairing now done at Boston and Taunton will be transferred here. The outlook for the town is certainly encouraging.

Whitman. — The W. H. M. S. auxiliary packed two barrels, valued at $50, to send to Oklahoma Territory. Supper was served and a very social evening passed. Two have been received on probation.

Brockton, Pearl St. — December is the "children's month." A neat card has been issued, announcing the topics for each Sunday morning and evening. The general subject for the morning sermon is, "Practical Views of Child-life;" the evening, "Historical Views of Child-life." There is a children's choir and quartet. Three have been received on probation. L. B.

Maine Conference.

Augusta District.

Gardiner. — The church building is undergoing repairs. The spire, that has for some time been an occasion of anxiety because of its weak and dangerous condition, is made firm by iron posts extending down to large rocks under the vestry floor. A contract is made to cover the entire plastered surface with steel ceiling. The woodwork is to be repainted and other improvements made. Great harmony prevails among the members and officials of the church. Plans are being made for extra revival meetings.

Hallowell. — There is a good attendance on Sabbath services and social meetings. The Epworth League is holding profitable religious meetings and doing some work in the Literary department. The Junior League lately held a very pleasant entertainment. An exchange of Sunday-school books with the Richmond school has been made.

Waterville. — There is a deepening religious interest in the church. Rev. W. F. Berry is seeing larger congregations the last half of his fourth year than at any former time. Several were seeking the Lord last Sabbath evening. A spirit of revival is taking possession of the church and good results are expected. The Enforcement League is planning aggressive work. Seventeen liquor-sellers in the city were indicted by the grand jury recently through its efforts.

Readfield. — The twentieth anniversary of the dedication of the chapel at the "Corner" was celebrated on Wednesday evening, Dec. 18, with speaking, singing, refreshments, and a general good time. Rev. D. B. Holt is finding his fifth year a very pleasant one.

Temple. — There has been a good work of grace here. Some sixteen have been converted, eight among the children of the Junior League. Rev. F. H. Billington is encouraged and hoping for greater things. L.

East Maine Conference.

ITINERANTS' INSTITUTE.

The Itinerants' Institute of the East Maine Conference held its first session in *Bangor*, Dec. 3-5, with encouraging success. The attendance was large, all the officers but one, and each full committee except that of the fourth year, being present. The committee for "admission on trial" showed their interest by attendance, and, with several other brethren not members of the Institute, shared in the benefits and expense. The class of the third year had a perfect attendance, and those of the first and second years nearly so; while that of the fourth year had no representation.

The opening service on Tuesday evening was in Grace Church. Rev. L. G. March led the congregational singing, and the "Lad Quartet" and Mr. Lucas of Grace society gave several finely-rendered selections. Hon. T. H. Wentworth made a splendid speech of welcome, and President Foss gracefully responded. The chief event of the evening was a scholarly address by Prof. C. J. H. Ropes on "The Principles of Bible Study."

Wednesday morning and part of the afternoon were given to examinations. At 4 o'clock Prof. L. L. Paine spoke on "The Value of Church History." It was a very suggestive talk, and was enthusiastically received.

The evening service of Wednesday was held in the First Church, and was addressed by Prof. John S. Sewall. His subject was, "The Privileges of the Pulpit," and his sweet spirit and inspiring words must have made a lasting impression upon his hearers. Mrs. A. B. Taylor, Miss Alice Bucknam, and Mr. Harry Libby of the First Church, and Mr. Lucas of Grace Church, furnished the musical numbers for this service.

The examination of classes was finished Thursday morning. The work was done systematically and with a degree of thoroughness which convinced examiners and examined that the new way is a great improvement on the old, and that if we study the best interests of all concerned, the "Itinerants' Institute" will be a permanent feature in Eastern Maine.

C. W. BRADLEE, Secretary.

Bucksport District.

Hampden and Nealley's Corner. — In a letter of recent date the pastor says: "Our Old Folks' day, under the auspices of the Epworth League, was more of a success than ever. The vestry was very prettily decorated with plants, cut flowers, and other articles, and many of the aged ones were made happy by the attention shown them by the young people. After some ninety-five persons had partaken of the good things provided for the noon hour, an interesting program was carried out, followed by remarks from pastor and others. At an early hour all were returned safely to their homes, realizing that it had been a profitable day to all." Rev. A. J. Lockhart is having a good year with this people. On all parts of this charge his pulpit efforts are highly spoken of. Pastor and people are full of courage, and are hopeful of a great victory during the coming winter.

Eastport. — Thanksgiving Day was a day of rejoicing in the very highest sense of the word, as on that day the society declared their independence from the power of an "old debt," and now they sing with a right good will,

INVESTIGATE.

We claim much for the Compound Oxygen Treatment. But we do so knowing whereof we affirm. The evidence is at hand, and we court investigation. If you wish to convince yourself that this remedy will cure, has cured, and does cure diseases which many physicians pronounce incurable, prolongs life, and makes existence tolerable to many who have lost all hope, and leaves no evil effects, write us and we will send gladly and freely all the evidence you may desire. If you are a sufferer, it will pay you to look into the matter. Book of two hundred pages, with records and testimonials of remarkable cures of asthma, bronchitis, consumption, neuralgia, nervous prostration, rheumatism, catarrh, and various other forms of disease, sent free.

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You are suffering from indigestion. Take our Gastrine, a teaspoonful after each meal, three times a day.

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Natrolithic Salts, a teaspoonful in half a tumbler of hot water, before breakfast, indefinitely.

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L. N., Ohio. — Am greatly troubled with nervous "trembling," and at times cannot hold my hand steady. Quite a heavy user of tobacco.

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IT IS A TREATMENT OF THE BLOOD, and by purifying, revitalizing, and loading it with Nature's Nerve Food, ejects DISEASE, by removing its causes. It applies of necessity to all diseases as no other treatment ever has.

THE OXYGEN COSTS NOTHING, the price of the instrument being all the expense necessary for years. It can be used by the entire family, consequently is the cheapest and most reliable treatment known.

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Bucksport. — The work is going well at this point. Rev. J. T. Richardson is winning his way grandly with this people. Many words of appreciation are heard of his labors on every hand. The Epworth League has recently purchased a new organ and is making good progress in paying for the same. Under its auspices the Apollo Male Quartet of Boston gave a fine concert, and Chaplain D. H. Tribou delivered his famous lecture, "Chestnuts." Both were very much enjoyed by all who heard. The Chaplain always finds a cordial welcome whenever he comes "East."

East Maine Conference Seminary. — The winter term opens very encouragingly indeed. There are 180 students now in attendance, and more are expected. With the able corps of teachers that comprise the faculty of this school, and the influence that surrounds the students, parents can feel that their children have intellectual and spiritual privileges of the very best order. President Chase is toiling earnestly for the securing of the $50,000 so much needed to endow this school. Considering the hard times, we judge he is meeting with very good success. Are there not those to whom the Lord has trusted an abundance of the things of this world — the gold and the silver — who will encourage the heart of this faithful worker and his colleagues by making a handsome donation to this institution as a New Year's offering? Small favors as well as large will be gratefully received and acknowledged if sent to Rev. A. F. Chase, Bucksport, Me.

Penobscot. — Extra meetings are being held on this charge with very encouraging results. Backsliders have been reclaimed and sinners are seeking the Lord. The outlook for a gracious revival of religion was never more promising at the Bay than now.

Orland and *West Penobscot.* — Amid all the things that come up to hinder the progress of Methodism on this charge, the Lord seems to be overruling for our good as a church. The pastor has been encouraged in his labors at some of the out-appointments in seeing some renewing their covenant vows and coming back into the way of life, and still others who have sought the Lord. Some eight or nine have recently requested prayers. If hard and faithful work will win souls, we think this pastor has a right to expect a glorious harvest this winter. N.

Bangor District.

Limestone. — Our visit to this people was a very pleasant one. The Libby family gave us most royal entertainment. Good audiences greeted us, and prosperity is manifest all along the line. Rev. M. T. Anderson is much beloved; they pronounce him a good and growing preacher and a pure man.

Mapleton. — Our Thanksgiving Day dinner was eaten with Rev. W. Patten and his bride, and in quality and quantity was excellent. Pastor and people were busy paying off the church debt, and a supper and entertainment was given in the evening for money. The people are united and happy, and we judge the church is prospering.

Washburn. — Rev. E. O. Smith was appointed to this charge, virtually new, last spring. There was no place for him to live, but his indomitable energy, backed by the genuine pluck of his wife, has secured for them a new house and stable all their own. The work of the charge goes well, and now that the home is nearly complete the people will receive more of the pastor's attention, and we shall confidently look for excellent reports.

Brownville and *Henderson.* — A great work has been accomplished here. The church edifice has been renovated and enlarged. Nearly thirty souls have been converted. But a terrible blow has fallen upon the pastor, Rev. D. R. Pierce, in the death of his estimable wife. The church is convulsed with sorrow. The husband, with wonderful Christian heroism, submits to the will of God.

Moro and *Smyrna.* — Good reports come from this charge. Rev. G. J. Palmer works without moderation and is enjoying revival in many parts. We hope to report a dedication here soon.

Putten. — The new railroad completed to this point will greatly enhance the desirability of the charge. The village is delightfully located, and we have a strong church. It is very gratifying to see Mr. Calvin Bradford, for many years a stanch and loyal member, after a very painful and dangerous illness, about the streets, with the confident expectation that he may long live to bless the church he loves as well as to engage in active business life. The work goes well here. The pastor, Rev. A. E. Luce, and wife are popular, and are expecting to see many souls converted this winter. E. H. B.

New Hampshire Conference.

Dover District.

Portsmouth Methodism has had an encouraging season during three weeks with Evangelist Brown. A good work has been done among the boys, thirty-five of whom seem to have passed from death unto life, and a goodly number give promise of becoming valuable helpers in the work of soul-winning.

Greenland has also occasion for rejoicing in good fruit gathered by the help of Evangelist J. E. Fischer, who has put in three weeks' work here with the two churches in union service. G. W. N.

Concord District.

Penacook. — A goodly number of the friends of Rev. S. P. Heath made his 74th birthday anniversary, Dec. 19, the occasion of an uninvited social gathering at his residence, and presented him with a large reclining-chair as a token of the high esteem in which he is held. Mr. C. E. Foote made a very happy presentation speech, in which he alluded to their pleasure that Mr. Heath and his wife had returned to spend the evening of their days among the people who in former years had so much enjoyed their ministrations. Although taken completely by surprise, Mr. Heath responded very effectively and with much emotion. He was pastor in Penacook in 1871-74, during which time there was a powerful revival and the membership of the church was more than doubled. Several of those converts were present at this gathering. Although not in perfect health, Mr. Heath is quite vigorous for one of his age, and his presence here is a constant benediction to the church. Cu.

W. F. M. S. — A meeting of the W. F. M. S. of Concord District was held at Plymouth, Dec. 11. The district secretary, Mrs. J. E. Robins, of Dover, presided and conducted devotional exercises at 10.30 A. M. The district was then organized and the following officers were elected: President, Mrs. Alvin Burleigh, of Plymouth; secretary, Mrs. Wm. Warren, of Laconia; treasurer, Miss Alice Gilman, of Laconia. Vice-presidents are to be chosen from each auxiliary in the district. Reports were presented from Littleton, Lancaster, Woodsville, Tilton, Haverhill, Plymouth and Laconia.

The afternoon session opened with singing. Mrs. Robins read the Scripture lesson and Mrs. Knowles, of Tilton, offered prayer. Mrs. Durrell then gave an interesting account of missionary work carried on in the Seminary at Tilton. Mrs. Robins briefly reported the Branch meeting at Providence, R. I. Some thoughts on a model auxiliary were presented by Mrs. Durrell, Miss Hartford, and Mrs. Knowles, after which Mrs. Clark presented greetings from the local missionary society of the Congregational Church. Miss Hartford gave a talk on the work in Southern China, speaking more especially of the schools, the native workers, and the local auxiliary of the W. F. M. S.

At the evening meeting, which was well attended, Miss Hartford narrated her experiences in the Ku-cheng massacre in August last.

MRS. WM. WARREN, Sec.

Vermont Conference.

St. Johnsbury District.

Barton Landing. — Under the energetic administration of Dr. Rowland all departments of the work prosper. Thirty-one have thus far been taken on probation.

Newport Centre. — Union evangelistic meetings have been held, the Conference deaconess, Miss Genevieve Yates, assisting. Seventy conversions are reported. Rev. W. J. McNeil is pastor.

Albany. — The church has been raised up three feet, making possible a basement story. A new furnace has been put in and the auditorium brightened up not a little. Rev. Sylvester Donaldson is the vigorous pastor.

South Albany. — At this place, where Mr. Donaldson is also pastor, prosperity prevails, and a new church edifice is expected another season.

Preachers' Meetings. — The mid-winter gatherings of the clergy of the district were at Barton Landing and Marshfield. A successful and helpful meeting was reported in each case. At the latter place four brethren from Montpelier District were in attendance and rendered good service. The special feature of this meeting was an exhaustive review of Dr. Mudge's book on holiness by Principal Smith of the Seminary. Dr. Smith gave the scope and doctrines of the book unqualified praise, deprecating only some of the epithets used in the polemic portions. The preachers all seemed to sustain the reviewer in his conclusions.

Wait's River. — Rev. J. J. Munroe, lately of the Congregational Church of Alburgh, has been secured to fill out the remainder of the year. Mr. Munroe comes well recommended.

Hardwick. — A unique and very successful missionary entertainment was recently given by the Juniors, they having been trained by Mrs. Smithers.

Derby. — This place has been visited once again with a gracious revival of religion. The evangelist, Rev. E. A. Whittier, arrived Nov. 30, and closed his work Sunday, Dec. 15. His coming was preceded by two weeks' preparatory meetings, in which some conversions occurred. All the churches in the village — Methodist, Baptist and Congregational — entered into the campaign, and it was a union effort throughout in spirit as well as in name. Mr. Whittier believes in pouring out the Word and pressing the work, therefore he held service every week-day afternoon and every evening except Saturday. Thursday, Dec. 5, was observed as a day of special fasting and prayer. Each pastor met his own people for a separate service at 10.30 in the morning of that day. The stores and other places of business closed from 2.30 to 4.30 P. M. and again at 7 P. M. The schools (including the Academy) were closed in time for the afternoon service, which was a season of great power. Thursday, Dec. 12, was observed as a day of special prayer, and cottage meetings were held in the village and surrounding districts at 10.30 A. M. Mr. Whittier's appeals to the unsaved were very clear, logical, searching and powerful. About ninety persons signed inquirers' cards. Some of these persons had been Christians for some time, but had not joined any church; a goodly number of them were children; and others of them seem to have passed through the inquiry room without finding peace or even attaining a spirit of real consecration. It is impossible to estimate at the present time how many will be added to the churches as the result of this revival, but it is safe to say that Derby has not seen anything like it since 1870. The services are being continued by the pastors. Rev. Francis T. Clark is the Methodist pastor. RETLAW.

New England Conference.

Boston Preachers' Meeting. — Rev. James Walter Waugh, D. D., of India, made a very interesting address, descriptive of the mission work in India, where he has labored since 1859, and where, he said, the success of the work had become their greatest embarrassment. Bishop Foster followed with a brief address, speaking in high terms of praise of the work which Dr. Waugh and his co-laborers are doing. The greatest work accomplished by Christian missions is often overlooked — the creation of a Christian atmosphere, which comes to pervade and dominate in those far-away lands. He believed that the young men of this age would live to see India a Christian nation. The Bishop spoke very tenderly of the death of Dr. Miley, whom he termed his twin brother for sixty years. He had never known any other man so intimately in all these sixty years, seeing him in all places and under all circumstances, he never observed a moral fault in him, nor the exhibition of unChristian temper or uncharitable speech.

On motion of Rev. Dr. J. D. Pickles, the following resolution was passed: "Moved, that a committee be appointed which shall bring the matter of the place where the Annual Conference shall hold its next session before the Bureau of Conference sessions, with reference to a change from Springfield to either Boston or Lynn." Rev. Drs. J. D. Pickles, W. R. Clark and W. J. Heath were appointed by the chair as the committee.

Next Monday Secretaries Hamilton and Hartzell, with their assistants, Drs. Mason and Rees, will speak upon the work of the Freedmen's Aid and Southern Education Society. The public are invited to this meeting.

Boston South District.

St. John's, South Boston. — The tenth anniversary exercises were continued during the last week. Tuesday, Dec. 19, was Epworth League day, with a program in the evening consisting of addresses by the officers of the local League and Rev. Dr. R. L. Greene, of Somerville, a former pastor. Wednesday was the red-letter day of the week, 334 members past and present, together with invited guests, assembling at the jubilee banquet. Mr. A. M. Williams, chairman of the committee, was toastmaster. Rev. E. A. Manning led in prayer. Rev. Willard T. Perrin spoke for the church in giving a cordial greeting to all. Dr. E. S. Boland, treasurer of the board of trustees, gave a brief history of the old mortgage note, that he received from the bank, Dec. 10, as an evidence that the last

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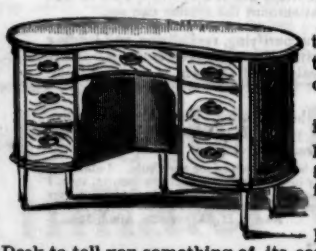

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dollar of the debt had been paid. The old note was in such a dilapidated condition that it had to be framed between glass. It was originally made for $25,000 twenty-four years ago, but during the pastorate of Rev. Geo. A. Crawford, the next speaker, it was reduced to $2,550, of which the last fragment has now been swept away. Mr. Henry C. Bispham, on behalf of the committee, presented the pastor with a crayon portrait of himself and requested that it be allowed to hang in the church vestry. He also, speaking for the ladies of the church, presented Mrs. Perrin with a basket of flowers. Both recipients responded happily, and then the pastor read letters from former pastors who had not been able to be present. Bishop Foster was given respectful attention, and Rev. E. A. George, rector of St. Matthew's P. E. Church, representing the pastors and churches of South Boston, spoke fervently about "Christian Unity." Presiding Elder Mansfield and Dr. L. B. Bates closed this interesting series of addresses. Thursday afternoon and evening witnessed the Sunday-school convention, and on Friday evening Rev. Dr. Louis Albert Banks was greeted by hosts of friends, who heard his message of Jesus — "a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

Hyde Park. — Rev. F. T. Pomeroy issues a tasteful calendar for Christmas week, containing an electrotype of the church and a portrait of himself. He preached an able sermon on Sunday morning upon "Chimes or Cannon," speaking in the interests of peace, and making a vigorous protest against the prevalent war spirit.

Highland Church, Roxbury. — Bishop Foster preached on Sunday morning a sermon of characteristic ability and power. Dr. Galbraith is closing his five years' pastorate with this church with distinguished success.

Whitinsville. — This church devoted nearly all of November to revival meetings. They began with the communion service, and closed with the Thanksgiving service. With two exceptions, the pastor, Rev. J. H. Tompson, preached every night. There were no meetings Saturday. On Sunday afternoon, Nov. 10, a service for men only was well attended. About a dozen have expressed a determination to be Christians. The pastor was faithfully and ably supported by his church. Though but few of the people could attend the Preachers' Meeting, the 11th, yet it was a help and inspiration. Especially so was the afternoon meeting under the direction of Presiding Elder Mansfield, the subject being "Revivals." On the evening of the 11th Rev. G. W. Mansfield preached an impressive sermon. This was his first charge after graduation, and a now leading man in the church was led to Christ by one of his first sermons. Rev. Nels Eagle preached, Nov. 20, in both English and Swedish. At the close of the service four Swedes came to the altar seeking Christ. Quite an interest is being manifested by the Swedish brethren, who hold a meeting once a week in one of the class-rooms. The Sunday-school is growing. A new class has been formed, some of the old classes are filling, and the pastor has organized quite a large home department class. Dec. 1, Rev. G. H. Perkins, of Hudson, preached on exchange. Dec. 8, the Junior League gave a concert exercise before an appreciative and delighted audience. The League was organized in May, and at once began the six years' course of study for Juniors. This League has the honor of being the first children's society in town. The other churches have recently organized such societies.

Boston North District.

First Church, Somerville. — The pastor, Rev. I. H. Packard, preached an appropriate Christmas sermon, making a strong and effective plea for peace between this and the mother country. In the evening there was a largely attended and successful Sunday-school concert.

Marlboro. — This church has been in a state of revival for more than a month past. Ten of the girls of the Sunday-school were the first-fruits gathered in at the regular meetings, and a deepening interest has been manifest in all the church services. Dec. 1, Mrs. Grace Weiser Davis, the evangelist, came to the assistance of the pastor, and by her loving Christian spirit, faithful preaching and personal appeals, a goodly number have been turned to the Lord. An interesting incident was the conversion of two brothers and their wives, the aged father of whom, seventy-six years old, had been saved within the past year. Two of his grandchildren, also, are among the converts. About fifty persons have been seekers, 17 of whom were received on probation and 15 baptized, Sunday, Dec. 15, and more are to follow. The conversions seem very clear and satisfactory, and the church is in an excellent state spiritually. Rev. S. B. Sweetser, pastor.

Boston East District.

Swampscott. — The Methodists, Baptists, Congregationalists, Disciples and Universalists held a union Thanksgiving service in the First Congregational Church, Nov. 28. Rev. A. C. Skinner, of the Methodist Church, preached the sermon.

Tapleyville. — Rev. W. F. Lawford is so entirely recovered from his recent illness that he is doing full and successful work on his charge. The church is receiving encouraging additions to its membership.

Lynn, St. Paul's. — Prof. C. F. Hanson's cantata, "The Coming of the Bridegroom," founded on the Parable of the Virgins, was given under the auspices of the Warren Chapter of the Epworth League, and under the directorship of Mr. W. E. C. Worth, Thursday evening, Dec. 20, to an audience of nearly seven hundred persons. It was a musical success, and netted the League treasury probably over $50. Mrs. Louise Bruce Brooks, Miss Viola Campbell, and Mrs. A. C. Nichols were the lady soloists. St. Paul's is making preparations for a spiritual campaign through January. The hands of all Christian workers in the city are greatly strengthened by the fact that the city has gone no-license.

Beverly. — The work on this charge is highly prosperous. Accessions are constantly made to the membership of the church. The past eighteen months Rev. W. A. Thurston has extended the right hand of fellowship to over one hundred and fifty different persons to church membership — 100 received on probation, 82 baptized, and 93 received into full membership, many of whom are heads of families; and there are many others who expect to join in the near future. During this time the church has doubled in membership, and there is no possible reason why it should not continue to grow. U.

The second Sunday-school convention of Boston East District, under the direction of the N. E. Conference Society, was held in *Melrose*, Wednesday, Dec. 18, President G. H. Clarke in the chair. At the afternoon session there were about one hundred present, including many of the pastors and Sunday-school workers of the district. Devotional services were conducted by Rev. A. H. Herrick. Rev. J. H. Pillsbury read an excellent paper on "The Sunday-school for the Times." He said we should have high ideals in our teaching; thorough preparation; receptive minds; avoid wrong interpretation and an underestimate of our own knowledge; study the Bible alone — the writers of the Old and New Testaments; use pictures; make classes do the teaching; carry into our teaching the spirit of devotion and discipleship.

Judge L. E. Hitchcock, in his delightful way, sketched the graded school system as now working in his school at Chicopee. He said there should be a regular course of study. The teachers should be selected and placed where they could do the best work. Develop the mind of the child. The teachers and officers should be in sympathy with the system. The supplemental lesson should be taught in the school. Miss Bertha F. Vella spoke to the primary teachers concerning their needs and how to overcome their difficulties, and urged the use of the kindergarten methods of teaching. An open parliament was conducted by Rev. Geo. H. Clarke.

In the evening Rev. J. M. Leonard gave a very interesting and profitable address on "The Best Harvest Field." The singing was under the direction of Rev. C. E. Davis. This was one of our best conventions.

W. F. LAWFORD, Sec.

Springfield District.

Westfield. — On Sunday evening, Dec. 15, Rev. L. H. Dorchester spoke on "Four of Our Familiar Hymns" to an over-filled vestry. Dr. S. L. Gracey, a former pastor of this church, has purchased a fine house and taken his residence here. He is general manager of the Massachusetts National Life Association. "Dr. Gracey was very popular as pastor, and is welcomed back by a host of friends," says Pastor Dorchester.

Wilbraham. — At the third quarterly conference Principal Newhall, in a neat speech, highly commended the work of Rev. Fayette Nichols as pastor and preacher, and moved to invite his return for the fourth year. The motion unanimously carried.

Chicopee. — This church has good reason to love and respect Mr. W. C. Wedge, one of its older members, for his loyalty to the church in all the experiences of its history, his generous support, his labor in erecting the present beautiful set of buildings, and for the character he gives to Christian life and the church in the city. This was testified to on the evening of Dec. 20, the 67th anniversary of his birth. A good company gathered in the vestries. The presiding elder was present and made an address. Rev. Thomas Whiteside offered prayer. The Ladies' Society furnished the collation. Mr. C. J. Wetsel spoke appreciative words and unveiled a beautiful crayon portrait of Mr. Wedge, the work of the pastor's wife, Mrs. H. W. Durgin. This will hang in the vestry.

Holyoke, First Church. — The fair recently held netted $150.

Easthampton. — The Mission Band of this church raised $120 for missions during the past year.

W. F. M. S. — The quarterly meeting of Springfield District was held in *First Church, Holyoke*, Dec. 18. Mrs. W. E. Knox led the morning devotional exercises, and Rev. W. E. Knox spoke pleasant words of welcome. The report of the last meeting, held at Chicopee, was read by Mrs. G. F. Durgin. The roll-call showed a goodly number of the auxiliaries represented. The reports represented a fine working condition throughout the district, and that good work has been done. Mrs. T. C. Watkins read an interesting letter from Miss Lydia Wilkinson, of India. A report of the Branch meeting was read by Mrs. R. H. More. Miss Clara Cushman conducted a question-box and made a stirring address. Her presence is always an inspiration on this district, whether in a general gathering or in a local auxiliary. Mrs. W. G. Richardson gave a Bible reading, and Mrs. H. B. Lamb read an original paper on "Our Literature." The Children's Hour was well attended. Many Bands reported. Miss Cushman gave an illustrated talk. The resolutions paid high praise to Mrs. Griffis, of Holyoke, the district secretary, and acknowledged the gift of $100 from Mrs. E. M. Stone, of Springfield, in memory of Mrs. I. N. Bullens. The local auxiliary furnished an excellent dinner. The young men of First Church furnished the printed programs.

D. F. G.

Cabinet Meeting of First General District Epworth League.

Rev. W. T. Perrin.

A MEETING of the Cabinet of the First General District League was called for 10 A. M., Dec. 17, in the Committee Room of Wesleyan Hall, 36 Bromfield St., Boston. The attendance indicated great interest in League work. Rev. E. O. Thayer came from Maine, Rev. I. P. Chase from Vermont, Rev. Geo. H. Spencer from New Hampshire, Rev. E. P. Herrick from Springfield, Mass. Other members present were President Taylor, Treasurer Flanders, Auditor Newhall, Editor Upham, Mrs. Smiley, Junior League superintendent, Rev. C. E. Davis, president N. E. Conference League, and Secretary Perrin. Rev. H. E. Foss sent regrets from Bangor, and Rev. O. W. Scott from Willimantic.

Commendations of the excellent convention at St. Johnsbury were in every mouth, and thanks were voted to the efficient committee on the program. Criticisms also were in order. More time for business was suggested, and it was voted to request the next committee to arrange for Departmental Conferences. Those present at St. Johnsbury remember the courtesy of Dr. J. M. Durrell in giving way on Thursday afternoon. They were sorry to lose his address. Next time Dr. Durrell is to have right of way; this by vote of the Cabinet. Messrs. Taylor, Upham and Perrin were made the committee on next year's program.

The wisdom of holding an annual New England convention was audaciously attacked. That we have too many conventions, was very generally agreed. What conventions deserve to survive? How can they be made most profitable? How can the Cabinet of the First General District League be most helpful to New England Leaguers? Shall the annual convention be continued? What amendments can be wisely made to our constitution? These and other kindred problems were referred to a committee, consisting of Messrs. Upham, Spencer, Thayer, Taylor and Perrin. Keep your eyes on this committee. Progressive men are on it. Pray for them that they may reach right conclusions. They are to report at the next Cabinet meeting.

The Junior League came to the front, as it is likely to do under the leadership of Mrs. Smiley. As superintendent she was authorized to hold a Junior League convention for New England, and to draw on Treasurer Flanders for a sum not exceeding ten dollars toward defraying expenses. Mrs. Smiley, Rev. Geo. H. Spencer and Rev. B. F. Kingsley were made a committee on the program. Look out for this convention.

The report of the treasurer, Mr. Wm. M. Flanders, showed a gratifying balance on the right side, but we were sorry to learn that only 167 Leagues out of some 700 had sent their annual fee of one dollar to help push forward the League work in New England.

It was voted to furnish a clerical assistant to the secretary, and Messrs. Flanders and Perrin were appointed a committee to secure the same.

Socially the meeting was a delightful gathering of those who carry on their hearts the interests of the great young people's movement.

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The Sunday School.

FIRST QUARTER. LESSON I.

Sunday, January 5.

Luke 1: 5-17.

Rev. W. O. Holway, U. S. N.

THE FORERUNNER OF CHRIST.

I. Preliminary.

1. **Golden Text:** *Thou shalt go before the face of the Lord to prepare his way.* — Luke 1: 76.

2. **Date:** B. C. 8.

3. **Places:** Jerusalem, and some one of the priestly towns, possibly Hebron, in the hill country of Judea.

4. **Secular Events:** Rome, the mistress of the world; Augustus Cæsar, emperor. Among Roman writers, Livy, Ovid, and Seneca, and among the Greeks, or those who wrote in Greek, the geographer Strabo and Diodorus Siculus flourished at this time.

5. **St. Luke's Gospel:** Luke (Lucanus) was a physician, and beyond this nothing definite is known of him. He is supposed to have been a native of Antioch in Syria, and a companion of St. Paul in his missionary travels, and to have preached in Africa, and to have died a natural death. His Gospel, the genuineness of which is unanimously admitted, was written in the Greek language, and, although addressed in the preface to one Theophilus, was evidently intended for general use among Christians. Its date is previous to that of the Acts (which was also written by Luke) and is variously put at between A. D. 50 and A. D. 64. The hand of the physician is evident in the description of our Lord's miracles of healing. Says Wordsworth: "Luke is careful to distinguish between ordinary diseases and demoniacal possession; representing Satan as an agent from without in the former, and energising from within in the latter. Thenceforth the Greeks became familiar with the true doctrine of the cause of evil, and with the relation of the powers of darkness to God — a subject on which they had in vain sought illumination from their schools of philosophy."

6. **Home Readings:** *Monday* — Luke 1: 5-17. *Tuesday* — Luke 1: 18-25. *Wednesday* — Luke 1: 57-66. *Thursday* — Exod. 30: 1-10. *Friday* — Mal. 3: 1-6. *Saturday* — Mal. 4. *Sunday* — Matt. 11: 7-14.

7. **The Section:** This includes the whole chapter, not merely the present lesson, which has to do with the announcement to Zacharias, but also the annunciation to Mary, her visit to Elisabeth, the Magnificat, or Mary's inspired hymn, the birth of John, the hymn of Zacharias, called the Benedictus, and the youth and training of John. It is expected that scholars will familiarise themselves with the entire section of this and the following lessons.

II. Introductory.

There dwelt in Judæa in the days of Herod an aged and devout priest named Zacharias, who, with his wife Elisabeth, also of priestly descent, had kept the faith of the ancient days, and walked blamelessly "in the commandments and ordinances of the Lord." They were childless, and hopelessly so; and therefore were compelled to endure the severest privation which could befall a believing Israelite, "who looked upon each new-born infant as the possible child of promise." Zacharias belonged to the class, or order, of Abia, the eighth of the sacerdotal classes established by David to conduct the temple services in weekly rotation. It came to pass on one occasion when he went to Jerusalem to perform his priestly functions, that it fell to him by lot to burn incense on the golden altar. At the solemn moment when the blood of the sacrifice began to flow, and the worshipers in the outside courts were offering their prayers, and the fragrant smoke began to rise under Zacharias' supervision, in the Holy Place, the angel Gabriel suddenly appeared "at the right side of the altar of incense." The priest trembled with astonishment and alarm, but the celestial visitor, calling him by name, bade him dismiss his fears, assured him that his prayer had been heard, and that his childless wife should no longer be barren; "this second Sarah should give to the world a son consecrated to a glorious mission." His name should be called John; the vow of the Nazarite should be upon him from birth, and he should be endowed with the plenitude of the Spirit. His mission should be that predicted by Malachi of Elijah — the forerunner of the Lord, to preach repentance and prepare the way before Him.

III. Expository.

5. **In the days of Herod** — surnamed "the Great," the son of the Idumean Antipater and an Arabian mother. His father was a distinguished general, and was made procurator of Judæa under Cæsar. He made his son governor of Galilee at the age of fifteen. Antony appointed him tetrarch, but he was driven out of the country by Antigonus, one of the Maccabean princes. He fled to Rome and was there crowned king of Judæa by the Senate and reigned for thirty-seven years. Though a patron of the arts, Herod is chiefly known for his cruelty and bloodthirstiness. He murdered his wife, the beautiful Mariamne, and two of his sons, and caused his third son, Antipater, to be executed five days before his own death. **Zacharias.** — The name means, "The Lord remembers." His home is supposed to have been either in Hebron or in Juttah. **Of the course of Abia** (R. V., "Abijah"). — It was the name of the eighth of the twenty-four courses, or classes, into which the priests were divided, each of which ministered in the temple for a week (six days and two Sabbaths). The original classification was made by David, but after the Captivity only four of the original courses returned from Babylon. As each of these, however, numbered about one thousand members, it was easy to re-establish the Davidic regulation of twenty-four courses. The towns where the priests resided were thirteen in number, and were situated conveniently near to Jerusalem. **Of the daughters of Aaron.** — John the Baptist was of priestly descent on both sides. **Elisabeth** — meaning "God's oath." Aaron's wife also bore this name (Exod. 6: 23). Elisabeth is the Septuagint rendering of Elisheba. The celibacy of the priesthood can claim no authority either from Jewish custom or from the habit of the early Christian Church.

6. **Both righteous before God** — that is, genuinely, sincerely righteous, both outwardly and inwardly; and, therefore, very unlike the Pharisees, who fasted and prayed to be seen of men, and the priests, who as a class were hypocritical and corrupt. **Walking** — obeying from the heart. **All the commandments and ordinances of the Lord** — the precepts both of the moral and the ceremonial law. **Blameless.** — They so walked, so obeyed, that their lives were without reproach either from man or from God — fine examples of Old Testament sainthood.

Not "blameless" indeed as tried by the Christless law which makes no allowance for infirmities; but "blameless" as living through grace, under the Atonement, in the undiminished approbation of God. So perfect was their faith, and so pure their life, that God imputed no blame unto them. This was their ordinary spiritual state; yet it excluded not the possibility of sin. For at a moment of trial Zacharias was betrayed into fault and suffered a divine penalty (Whedon).

7. **Well stricken in years** — literally, "advanced in their days." They were childless and hopeless of offspring — a very serious affliction in Jewish eyes. Similar language is used concerning Abraham and Sarah (Gen. 18: 11). Still, some of the most conspicuous leaders in the Jewish Church — Isaac, Jacob, Joseph, Samson, Samuel — were born of parents who had passed the period of expectation of offspring.

8, 9. **While he executed the priest's office** — better, according to Schaff, "while he served as priest." **Before God** — in the presence or house of God. **In the order of his course** — when the week came for his course or class to serve. **His lot.** — The duties of the individual priest were settled by lot. **To burn incense** — the composition of which was determined by law, and its use restricted to the altar service. The golden altar of incense was located in the Holy Place. The time for burning incense was on the occasions of the morning and evening sacrifices. The fire was taken from the altar of burnt-offering.

The daily incense offering required the ministration of two priests, one of whom bore the incense in a special vessel; the other, golden embers in a golden fire-pan from the altar of burnt-sacrifice, before the entrance of the Holy Place, and these he spread on an altar within. The first priest then sprinkled the incense on the burning coals, an office held so honorable that no one was allowed to perform it twice, since it brought the offering priest nearer the divine Presence in the Holy of Holies than any other priestly act, and carried with it the richest blessing from on high, which all ought to have a chance of thus obtaining (Geikie).

10. **The people praying without** — in the temple courts. The fact that a "multitude" were present would indicate that it was on the Sabbath. As the offering of incense was regarded as the symbol of prayer, it was so arranged that the people should be notified when the fragrant smoke began to ascend, that they might at the same moment engage in silent supplication. Also at this moment the victim was being offered in sacrifice on the great altar. **At the time** (R. V., "hour") **of incense** — either at 9 A. M. or 3 P. M. So, "while we pray without, Christ offers intercession for us above, within the vail" (Jacobus).

11. **Appeared unto him** — a literal, veritable, personal appearance; not a vision. **An angel of the Lord.** — He names himself Gabriel in verse 19, and was, therefore, the same who appeared unto Daniel (Dan. 8: 16; 9: 21). **On the right side.** — The altar of incense was located in the Holy Place close to the veil which hung before the Holy of Holies. On the south was the golden candlestick by which the room was lighted, and on the north the table of shew bread. The entering priest faced the west, which would make the right side of the altar, as it looked to him, on the north, or near the table of shew bread. Wetstein, Whedon and others, however, make it the south side. The right side was indicative of blessing, or good fortune, among the Greeks and Romans. The altar of incense was built of cedar wood, covered with gold, about forty-two inches high and twenty-one inches square.

Zacharias, at the proper signal, ascending the steps behind the Great Altar, passes through the Porch, and walking the gilded floor (for ceiling, walls, and probably floors, were sheeted with a complete overlay of gold) approaches the altar upon which the censer has been placed. In this sanctuary no glare of day ever penetrates; but from the golden chandelier, with its seven branches crowned with lamps, pours a blaze of golden light over the golden altar and table, filling the golden room with richest splendor. The column of incense rises to soften the light and fill the air with fragrance. In this scene of dim magnificence a more than mortal form presents itself to the eye of Zacharias (Whedon).

12. **He was troubled and fear fell upon him.** — The appearance was so bright and sudden, and so evidently supernatural, that Zacharias was awe-struck and alarmed.

He that had been wont to live and serve in the presence of the Master, was now astonished at the presence of the servant. So much difference there is betwixt our faith and our sense, that the apprehension of the presence of the God of spirits by faith goes down sweetly with us, whereas the sensible apprehension of an angel dismays us (Bishop Hall).

13. **Fear not** — a word of assurance, calculated to calm his terror and excitement. **Thy prayer** (R. V., "supplication") **is heard.** — For what the priest had prayed the angel knew, though we do not. From the message given, however, we may infer that he had asked for a child, that his name might not die out in Israel; and, doubtless, also, for that divine Seed in whom all the families of the earth should be blessed. Quite likely, as the first hope had died away, the second had grown stronger and more intense. Both prayers were to be answered — both the public and private blessing for which he had prayed. Says Matthew Henry: "Prayers of faith are filed in heaven, and are not forgotten though the thing prayed for is not presently given. Prayers made when we were young and coming into the world may be answered when we are old and going out of it." John — "the gift [or grace] of God."

"I was never deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time, no matter at how distant a day — somehow, in some shape, probably the last I should have desired, it came" (Dr. Judson, quoted by Peloubet).

14. **Thou shalt have joy and gladness.** — He will be a source of "joy and gladness" to his parents. **Many shall rejoice at his birth.** — Not only will he prove a blessing to his parents, but also to many who will have occasion to bless the day of his birth.

15. **Great in the sight of the Lord** — spiritually great and eminent; great according to the divine standard, and not according to human ideas; for "that which is highly esteemed before man is an abomination in the sight of God." **Shall drink neither** (R. V., "no") **wine nor strong drink** — the distinguishing mark of the Nazarite (Num. 6: 4). This same ascetic separation, or consecration, was predicted concerning Samson (Judge 13: 4, 5) and Samuel (1 Sam. 1: 11). The "strong drink" — *sickera* — refers to intoxicating liquors made from other fruit than grapes. **Shall be filled with the Holy Ghost.** — Not only should his lower nature be subordinated, but also his spiritual nature, from his very birth, should be receptive of the divine, and enjoy to the full His power and presence.

The Nazarite consecrates himself to an over-severity, in order to raise the people to the idea of self-control and temperance. They abstained from what was innocent, either in quality or measure, in order to influence the world to abstain from what was guilty either in kind or in excessive degree. John was to be a Nazarite. Jesus was to be the model, not of our self-severity, but of practical and duly measured innocence and right. Paul gives a rule for Christian Nazaritism in 1 Cor. 8: 13. Our modern temperance societies are properly a Christian Nazaritism. They are a moral enterprise, aiming to raise the public practice to a standard of temperance by exhibiting an abstinence from even an otherwise innocent measure of indulgence (Whedon).

16. **Many of the children of Israel.** — The Baptist's ministry was an eminently successful one. All Judæa and Jerusalem went out to him. **Shall he turn to the Lord their God** — by his preaching. Such a turning or repentance would prepare the way for the fuller revelation which Christ would bring.

17. **He shall go before him** — before "the Lord their God" in the person of Him who was to come, the Messiah. **In the spirit and power of Elias** (R. V., "Elijah") — exhibiting the same dauntless temper, and stern, uncompromising attitude toward sin, which characterized the great prophet of Israel. The evident allusion here is to Mal. 3: 1; 4: 5, 6. That the Baptist fulfilled this prediction, is seen from our Lord's subsequent testimony. **To turn the hearts of the fathers to the children** — to restore parental solicitude for the true welfare of their children, to knit anew domestic ties which had been relaxed in the prevailing corruption. Some explain these words as meaning the turning of the hearts of the Israelites to the Gentiles; referring to Isa. 29: 22 and 63: 16 for confirmation of the idea that the Gentiles were regarded as children who had not been recognized as such by Israel. This is the interpretation given by Lightfoot, Van Oosterzee, Godet, Abbott and others. Another interpretation is "to restore to the children the devout disposition of their fathers." **The disobedient to the wisdom** (R. V., "to walk in the wisdom") **of the just.** — The corresponding passage in Malachi reads: "And the heart of the children to their fathers." The fathers having been recalled to wisdom and repentance, their disobedient offspring would also be recalled. Or, on the supposition that the Gentiles are the "children," they shall be converted, and accept the wisdom of righteousness, under the preaching of John. **To make ready a people prepared for the Lord** (R. V., "To make ready for the Lord a people prepared for him") — referring, as some think, to the Gentiles; others, "a people prepared out of Israel."

IV. Illustrative.

1. The stout-hearted Gideon had trembled at the sight of an angel; Manoah had expected to die after a similar vision; and when Daniel saw the very angel now before Zacharias, "there remained no strength in him." Had Zacharias thought how the skies rejoiced at a sinner's repenting; how the angels are always near us when we pray; how they bear our prayers into the presence of God; and how, at last, they guide the souls of the just to everlasting joy, he would have rejoiced even while he trembled (Geikie).

2. Though the system of miraculous revelation ceased with the closing canon, yet, if we may believe the Jewish historians, there were exceptional manifestations made in the Holy of Holies, or in the Holy Place, at this same altar of incense, to former priests. Simon the Just, who died about 320 years before Christ, it is related, filled the high-priesthood forty-nine years; and in the last year he said: "I shall die this year; for every year that I have entered the Holy of Holies there has been an Ancient One, clothed in white and veiled in white, that entered and came out with me. This year he entered, but came not out." Josephus relates of the High Priest Hyrcanus, that upon the day that his sons fought at Cyzicenus, he was offering incense in the temple alone, and he heard a voice declaring that they had just conquered Antiochus; and this, going forth from the temple, he announced to the people in front. The annunciation was verified by the result (Whedon).

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League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

GENERAL TOPIC:

Lessons in the Life of Christ.

"Brethren, I count not myself to have apprehended: but this one thing I do. . . I press toward the mark for the prize of the high calling of God in Christ Jesus." — *Phil.* 3: 13.

January.

Topic: CHRIST IN PRAYER.

January 5 (Rally Sunday) — "A Resolution and a Prayer." — First Clause of Epworth League Pledge. Eph. 4: 13.

The New Year! The bright, beautiful, pure, untarnished New Year is before us. How shall we begin it?

1. By forgetting all the past that *ought* to be forgotten. Blow out the lights! Shut the door! Turn your back! Never mind the long line of broken resolutions. Have you not wept enough over that ghastly array of lost opportunities? Gone, forever gone, is yesterday, last year, and all the past. Bury it in oblivion. Rear no monument save in honor of mercies received. Farewell! Farewell!

2. By a mountain-top view. Behold what glories stretch away upon the New Year's three hundred and sixty-six peaks! How the lights and shades flicker between! See the great fleecy clouds shift about the crests! Castles do they build? Yes, castles, sun-burnished in gold. They are for you and for me. Transient they may be, but exhilarating while they last, serving to lift us from the dead level of humdrum commonplaces.

3. Expect great things. Keep expecting until they actually come. I have a friend who occasionally exclaims: "I wish something good would happen!" How natural! We all reach out after some unrealized boon. When it is obtained, it enlarges our desires for something still better, and thus we grow. On the threshold of a new year we trust the untried days may bring us some longed-for treasure. They certainly will if we do our best. How our spirits would fail us were Hope to doff her rose-tinted hues, and promise us only a dark future! But no; this is not to be our fate. Time holds out many unclaimed crowns. Expect great things of yourself and for yourself, and "press toward the mark." With submissive will, bounding heart, and beaming face, walk buoyantly toward God, who will realize to you immeasurably more than any of your possible expectations.

4. A resolution. Probably you will make many resolutions and possibly keep few. However, the particular one found in the first clause of our Epworth League pledge I would lift as your ensign for the New Year.

TWO WINGS.

1. The highest standard of experience set forth in the New Testament. This is gloriously high. To reach it is worth any sacrifice, at any cost. If you have taken the pledge, this is your vow. Perform it solemnly, yet joyously, in the spirit of Christ.

2. The highest standard of Christian life. Not a creed, not a doctrine merely, but a life hid with Christ in God. By a satisfying inner experience and a pure outer life we may climb from slope to summit until the year's close shall find us on the mount "well done," basking in the sunshine of God's approval.

THE TRIPLET.

(Eph. 4: 15.)

1. "Measure." To the right and left, in depth and height, must we grow spiritually. By inward truthfulness and outward deeds of philanthropy must we develop into that type of manhood and womanhood which reveals the Christ-pattern.

2. "Stature." The ideal Christian is not narrow and little, seeing the beauties only of his own "set" or denomination; but he is large enough to appreciate goodness wherever it exists, large enough to take into his sympathies the whole human race.

3. "Fullness." If we will adopt for the year the resolution and prayer of the first clause of our pledge, how we may abound in powers for usefulness! Thereby may we become great in our loves and great in our purposes.

A TRUE FRIEND.

Hark! What is that which sets all the village air quivering? It is the old church bell. What slumbering memories it awakens! You have heard it from early infancy. It reminds you of a thousand good desires never realized, reminds you of a host of former resolutions never carried into effect. Now it recalls your recent resolution and prayer for a higher Christian experience. A nobler Christian! Oh, to be a more Christlike Christian! Heed the old bell. It is calling you to leave that easy chair and cozy fireside. The Week of Prayer is here. Make it a Mount of Transfiguration. Do your part in every meeting. Help to answer your own prayers. Help each time by hearty singing, brief testimony or prayer, and the whole-souled hand-shake. Begin the year aright. Go forward step by step, ever climbing upward toward perfect character, upward to God.

January 12 — "The Alphabet of Prayer." Matt. 6: 5-13; Luke 11: 1-4.

"Prayer is the Christian's vital breath." What can so calm and ennoble the soul as to bring it frequently into real communion with God? At the time of Christ's sojourn upon earth prayer was considered one of the highest forms of religious instruction. Much of the previous ethical teaching had been cast in this mold. The rabbis had frequently given prayer-formulas to their pupils. As claimed, "John also taught his disciples." It was not surprising, then, that a form of prayer was requested of the Saviour. This wish He honored by giving to them and us that marvelously comprehensive expression of praise and petition known as the Lord's Prayer. At the World's Parliament of Religions the representatives of all the great historic faiths of our age joined in this prayer again and again, so truly does it voice the longings of humanity's heart. So rich are the words of this short prayer that "it takes a lifetime to fill them with their meaning and eternity to give them all their answer."

THE ALPHABET.

A. The recognition of the first and greatest of truths — God. Not only is He Creator, but Father.

"Our Father, our Father who dwellest in light,
We lean on Thy love and we rest in Thy might!"

It follows that His name is sacred.

"Thy promise we earnestly claim —
The sanctified heart that shall hallow Thy name."

B. He is worthy of universal dominion.

"O hasten Thy kingdom! O show forth Thy might,
And wave o'er the nations Thy sceptre of right!"

That we may be useful to this end, we desire His will.

"Our Father, we pray that Thy will may be done;
For full acquiescence is heaven begun."

C. In order that we may be of service and meet all the common obligations of life, our temporal needs must be supplied from above.

"Our bread shall be given, our water be sure,
And nothing shall fail, for Thy word shall endure."

In case of errors we must have forgiveness.

"In the peace of Thy pardon henceforth let us live,
That through Thy forgiveness we, too, may forgive."

X. Conscious of weakness and of the power of evil, we naturally plead for guidance.

"Oh, lead us not into temptation, we pray;
But keep us, and let us not stumble or stray."

Y. Nothing short of complete deliverance will satisfy the heart that yearns after purity.

"Our Father, deliver Thy children from sin,
From evil without and from evil within."

Z. This beautiful formula closes with a becoming sense of God's right to the highest honor man can render:—

"Yea, Thine is the kingdom, and Thine is the might,
And Thine is the glory transcendently bright."

"The man with whom prayer is a habit will soon acquire the language of prayer."

EQUATIONS.

1. Prayer plus faith equals pardon.
2. Prayer plus obedience equals peace.
3. Prayer plus humility equals exaltation.
4. Prayer plus works equals success.

January 19 — "Persistence in Prayer." Luke 11: 5-13; Luke 18: 1-7.

LESSON STORIES.

1. A neighbor goes to the house of a friend at midnight to borrow three loaves of bread. He finds him in bed and his door barred. From within he speaks, declining to accommodate the improvident borrower. But he will not go away from the door, and because of his persistency the man from within finally arises and supplies him with the exact amount requested.

2. A widow desired the judge of her city to protect her from the wrong-doing of an enemy. The judge, being a corrupt, irresponsible man, was indifferent to her pleadings for a time; but she persisted in pressing her case till he granted her wish, simply because of her non-surrender policy.

KERNELS.

1. What higher honor could God have bestowed upon us than the privilege of communing with Him?

2. A neighbor may be annoyed with our petitions, but God never, provided we are sincere.

3. Earth's judges may be unwilling to hear our petitions, but the Judge of all the earth ever holds wide open the door of His audience chamber.

4. Prayer is not designed to make God willing to answer, but to bring our hearts into such condition that we may receive without being harmed thereby.

5. Prevailing prayer implies perseverance in overcoming all obstacles that intervene between us and God.

FAINT, FAIL. PERSEVERE, PREVAIL.

1. In Persia, when the peasants have met with a failure of crops and desire a remission of the taxes imposed upon their village, or would appeal against a tyrannical ruler, they congregate before the Shah's harem and there howl and throw dust until he gives them at least a hearing. By persistence they win.

2. A pump that is frequently used brings the water with the first stroke. But let it be idle, and the water comes only by a long effort. So with the true spirit of prayer. If instant in this sacred exercise, a little occurrence will awaken the disposition and set the heart in motion toward God. Neglect it, and how soon we become indifferent! If sure that you are praying in accord with God's will, never give up until assured of the answer. It will come. God cannot fail to redeem His pledges. We ought to pray without ceasing and make our whole lives one constant prayer of holy communion and harmony with God.

"God the strong, God the beneficent,
God ever mindful in all strife and strait,
Who for our own good makes the need extreme,
Till at the last He puts forth might and saves."

January 26 (Day of Prayer for Colleges) — "The Intercessory Prayer." John 17.

"More things are wrought by prayer than this world dreams of.
Wherefore let thy voice
Rise like a fountain for me night and day."

Christ and His eleven disciples pass through the silent streets of Jerusalem near midnight, over the brook Kedron into Gethsemane. Here under the silvery light of the moon this prayer, so sublime in its simplicity and love for man, was probably offered. It has no parallel in literature. Into the Holy of Holies of the Saviour's great heart it admits us. Nothing in the Word of God is more precious than this deep utterance of the inner life and ardent yearnings of our blessed Lord. He is on the verge of the grave, and condenses His love into a few powerful pleadings for those He loved more than His own life. As a prayer it is, —

1. Filial. Jesus recognizes His own Sonship and God's Fatherhood.

2. Confident. He speaks with the tone of assurance, knowing He is heard.

3. Intercessory. No petition for Himself does He make here; for others He is pleading.

4. Limited. Some are shut out from intercessions; not by His decree, but by their own rebellion.

OBJECTS.

Near heaven's gate, what does Christ most desire for His disciples?

1. Their safety. He prays that they may be kept from the evil one (vs. 11 and 15).

2. Their unity. This seems to be the real burden of this prayer — "that they all may be one" (vs. 21-23).

3. Their joy. He is concerned for their joyous consciousness of complete unity of heart and will with God (v. 13).

4. Their holiness. He desires them to be kept as a peculiar treasure for the Father (vs. 17-19).

THE JEWEL CASKET.

1. Our relation to Christ in time determines our destiny throughout eternity (vs. 2, 3). Only a short tube has the cannon, but its direction at the time of discharge governs the whole flight of the ball.

2. Christ, our great Example, labored for others until the very last (v. 4). Duty can rest satisfied with its own accomplishments, but not thus with love. "Thank God, I have done my duty," said the dying Nelson. "Alas!" exclaims the departing saint, "I have been an unprofitable servant, but Jesus died for me." Prof. John Blackie surrendered his position as Greek instructor of Edinburgh University to give himself to the work for the Highland crofters. "Let Greek die, let Hebrew die, let learning go to the dogs; but let human beings and human brotherhood live!"

3. In severest troubles the Christian is sustained by hidden springs of joy (vs. 13, 14). There is no grief so deep but that the Christian can rejoice in God. "As waves phosphoresce, so joys flash from the swing of the sorrows of our souls."

The Day of Prayer for Colleges — let us observe it! In our land there are more than 400 colleges, with 8,000 teachers and 75,000 students. What an army of young and vigorous life! How necessary that it be all panoplied with righteousness. Soon will these students be mighty centres of influence in our Republic. What a multitude of homes and hearts are deeply interested in these choice young men and women! Many a family altar will be bedewed with tears on this day for the precious sons and daughters in the halls of learning. Let us add our petitions, and in this unity of prayer help promote that beautiful spirit of brotherhood so forcibly taught by our ascended Lord.

Providence, R. I.

THE AMERICAN UNIVERSITY COLLEGE OF SCIENTIFIC TEMPERANCE.

Vice-Chancellor S. L. Beiler.

FRIENDS of scientific temperance and of the American University have agreed to secure $250,000 for such a department in the University. The trustees have accepted the offer. It is a new departure, and shows how the American University proposes to maintain a high grade of scientific work and also meet the practical needs of the times.

The college (as the different departments of the University are to be called) is to be purely post-graduate, and devote itself largely to original research. It will not be a propaganda of any special theory or preconceived notion. It is to seek the truth with utterly untrammeled freedom. The originators of the scheme are broad-minded enough to realise that truth will finally prevail. They want the best-equipped specialists to seek the facts and make them known to the world. They want trained men and women who can teach the teachers of the public schools who are to train the coming generations of American citizens.

The movement originated with Mrs. Mary H. Hunt, of Boston, the well-known leader in the matter of scientific temperance instruction. A board of counsel of the Temperance Educational Association has been organized to carry out the scheme. Like all the proposed work of the University it is undenominational, or, perhaps we would better say, interdenominational. Six different denominations are already represented in it. It now consists of W. T. Harris, LL. D., Mrs. Mary H. Hunt, A. H. Plumb, D. D., Joseph Cook, LL. D., Daniel Dorchester, D. D., William A. Mowry, Ph. D., William E. Sheldon, T. D. Crothers, M. D., I. N. Quimby, M. D., L. D. Mason, M. D., Josiah Strong, D. D., Jesse B. Thomas, D. D., W. C. Roberts, D. D., and Bishop E. R. Hendrix.

Their proposition to the board of trustees to secure the endowment of such a college was accompanied by a numerously signed petition. Among the representative names from all parts of the United States were those of governors, judges of the Supreme and other courts, national and State legislators, State superintendents of instruction, and leading men in the various professions, praying that it be organized.

The board of counsel and trustees of the University met in New York on Dec. 5, and entered into a legal agreement that the sum to be raised by the board of counsel for the endowment of the college is $250,000. The trustees agree that when this sum has been placed in the hands of the treasurer, it is to be permanently invested and used for this department only; that the school is to be called the "College of Scientific Temperance," and that it is to engage in such original investigation, instruction and study as will furnish the country with the authenticated facts in the field popularly known as scientific temperance, and with the teachers of teachers needed in this branch of study now almost universally mandatory in the public schools. The special lines of study to be included are physiology, hygiene, pathology, toxicology, chemistry, biology, psychology, ethics, criminology, law, political economy, reformatory measures and pedagogy, with such other studies as may be found necessary so far as they have special reference to the nature of alcohol and kindred substances, together with their effects upon mankind.

It will be seen by those who are familiar with the problems to be solved in all these suggested branches of study, that there is room enough for specialists to work for many years to come, and that the field is broad enough, the subjects difficult enough, and the work scholarly enough, to justify the organization of a distinct department in the University.

The agreement was unanimously ratified by both boards, with an enthusiastic faith that it will be endorsed by the American public, that the $250,000 will be speedily secured, and that the college will be the means of accomplishing great good by its investigations and instruction.

New York City.

We pause beside the door.
Thy year, O God, how shall we enter in?
How shall we thence Thy hidden treasures win?
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When Thou art near at hand, with infinite wealth,
Wisdom, and heavenly health?

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"I find," said an honored Methodist minister to us last week, "that no effort that I put forth brings results with which I am permanently satisfied except along the revival lines for which the denomination has always been distinguished. There is no substitute for, and no improvement upon, the old Methodist plan of personal salvation." We believe this faithful and successful pastor was correct. That is a practical thought for our ministers in the opening month of the New Year.

No lamp is a good one without the right chimney. The "Index to Chimneys" free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

For Weak Women

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

Church Register.

HERALD CALENDAR.

Dedication of new M. E. Chapel, at Wilton, Me., Dec. 31
Providence Dis. Min. Asso., at First Church, Newport, Feb. 10, 11
Norwich Dist. Min. Asso., at Jewett City, Feb. 17, 18

Conference.	Place.	Time.	Bishop.
New Eng. South'n,	Fall River, Mass.,	April	1, Foster
New York East,	New Haven, Conn.,	"	1, Merrill
New York,	New York city,	"	1, Ninde
New Hampshire,	Lawrence, Mass.,	"	1, Fowler
Maine,	Auburn, Me.,	"	8, Merrill
New England,	Springfield, Mass.,	"	8, Foss
Vermont,	Barre, Vt.,	"	8, Fowler
East Maine,	Oldtown, Me.,	"	15, Merrill
Troy,	Gloversville, N. Y.,	"	15, Fowler

REUNION. — The sixth annual reunion of the Boston Alumni Association of the Wesleyan Academy, Wilbraham, Mass., will be held Monday evening, Dec. 30, at the United States Hotel, corner of Beach and Lincoln Streets. All former students of this old and renowned institution of learning are invited to be present and to notify, not later than Dec. 27, the secretary, F. N. Bardwell, 81 Union St., Boston, Mass.

QUARTERLY MEETINGS.

PORTLAND DISTRICT — FOURTH QUARTER.

JAN.

Newfield, 4,* 5;
Alfred, 5, a m, Lawton, and 7, eve;*
Sanford, 5, eve, Lawton, and 6, eve;*
Kezar Falls, 11, eve,* 12, a m;
Cornish, 12, p m, 13, eve;*
Kennebunk, 17, eve,* 19, p m;
West Kennebunk, 18, eve,* 19, a m;
Kennebunkport, 19, eve;
South Portland, 19, p m, Leitch;
Chestnut Street, 25, a m;
East Deering, 26, p m;
Congress Street, 26, p m, Phelan, 27, eve;*
Pine St., 26, a m, Clifford;
Woodfords, 26, a m, Rogers, 26, eve;*
Westbrook, 26, a m, Lindsay, 29, eve;*
West End, 31, eve;*

FEB.

Pleasantdale, 1, eve;*
Elm Street, 2, a m, Wood;
Brown's Hill, 2, p m, Leitch;
West End, 2, a m, Jones;
South Portland, 2, p m, 5, eve;*
Pine Street, 3, eve;*
Peak's Island, 4, eve;*
Bowery B., 2, p m,* and eve;
Gorham, North St., 8, eve,* 9, a m;
Standish, 9, p m, 10, eve;*
Buxton, 9, eve, and *;
Goodwin's Mills, 15, eve,* 16, a m;
Old Orchard, 16, eve, 17, eve;*
Ogunquit, 19, p m;*
Maryland Ridge, 20, p m;*
South Berwick, 21, eve,* 23, eve;
Berwick, 23, eve,* 23, a m;
Chestnut Street, 24, eve;*
Saco, 25, eve;*
Eliot, 25, p m.*

MARCH.

Eliot, 1, a m;
South Eliot, 1, p m;
Kittery, 1, eve, 4, eve;
York, 2, eve;*
Kittery, 1st Ch., 3, eve;*
Hollis, 6, eve;*
Gorham, School St., 7, eve,* 8, a m;
Knightville, 8, eve, 9, eve;*
South Biddeford, 15, p m;
Biddef'd Pool, 15 eve, and *;
Biddeford, 15, eve;*
West Scarboro', 17, p m;*
Kennebunkport, 21, eve,* 22;
Saco, 29, a m.

* Quarterly conferences.

The assignment of pastors to services is provisional, and the arrangements have been, or may be, made at their pleasure. It does not mean any less service for the presiding elder.

The General Conference committee report the collections for General Conference expenses so light as to cause anxiety. The Conference year is short, and if any churches have not income enough to pay their bills, the congregations should be informed, and bills be paid before we begin 1896. The stewards will need the right of way before Conference, and this suggests the importance of securing benevolent offerings without delay. The preachers are doing faithful work, and we expect good reports.

G. R. Palmer.

MONTPELIER DISTRICT — FOURTH QUARTER.

[Quarterly conferences and Sabbath services.]

JAN.

Weston, 4, eve, 5, a m;
Landgrove, 6, a m, 5, p m;
South Londonderry, 6, eve, 5, T. Mackie;
Bondville, 7, a m, 5, pastor;
Wardsboro', 8, a m, 5, pastor;
Williamsville, 8, eve, 12, G. H. Rogers;
Brownsville, 11, eve, 12, a m;
S. Reading, 13, a m, 13, eve;
Barnard, 18, eve, 19;
Chelsea, 20, eve, 19, pastor;
Corinth Corners, 21, a m, 21, a m;
Gaysv'le & Bethel Lympus, 25, a m, 26, exchange;
Pittsfield & Stockbridge, 25, p m, 26, pastor;
Rochester, 25, eve, 26, a m;
Rancock, 26, p m, 26, p m;
Granville, 26, eve, 8. serv.

FEB.

Brattleboro', 1, eve, 2, a m;
Wilmington, 3, eve, 2, a m, pastor;
Jacksonville, 4, a m, 9, p m, R. C. T. McKenzie;
Windsor & Ascutneyville, 8, eve, 9;
Hartland, 8, p m, 16, a m, O. D. Clapp;
Proctorsville, 16, p m, 16, a m, A. E. Atwater;
Ludlow, 16, eve, 9, pastor;
Mechanicsville, 11, eve, 9, a m, pastor;
Cuttingsv'le, 12, a m, 9, p m, pastor;
Randolph Centre, 15, eve, 16, a m;
Randolph, 15, p m, 16, eve;
Bradford, 21, eve, 23, pastor;
West Fairlee, 22, p m, 23, a m, pastor;
Thetford Cen. & N. Thetf'd, 22, eve, 23, a m;
Union Village, 24, a m, 23, eve.

MARCH.

South Royalton, Feb. 29, eve 1, eve;
S. Tunbridge, 2, a m, 1, a m;
White River Junction, 7, eve, 8, a m;
Olcott, 7, p m, 8, p m;
Northfield, 9, a m, 8, pastor;
Montpelier, 10, eve, 8, pastor;
West Berlin, 11, p m, 15, p m, L. P. Tucker;
Springfield, 14, eve, 15, a m; Perkinsville, 16, a m, 15, p m;
Woodstock, 21, eve, 22, a m;
Quechee, 23, a m, 22, p m;
Bellows Falls, 23, eve, 22, a m;
Athens, 30, a m, 29, p m;
Putney, 30, eve, 29, exchange.

Will the pastors see that written reports are prepared, and that nominations for the Standing Committees are ready? Please bear in mind that we elect this quarter a delegate from each quarterly conference to the Electoral Conference of laymen, to be held in Barre, April 10.

Let the benevolent collections be given their proper attention. With better times we ought to make an advance over last year's collections. Above all, let us push the work of soul saving. Let our watchword be, "A revival on every charge."

Montpelier, Vt. L. L. Benman, P. E.

Marriages.

BLACK — ACKERLY — In Norway, Me., Dec. 18, by Rev. F. Grovenor, Moses Black and Minnie L. Ackerly, both of N.

CLICKNER — CASTLE — At Eagle Mills, N. Y., Dec. 11, by Rev. Robert H. Washburne, Herman Clicknor and Maggie Castle, both of E. M.

"Brown's Bronchial Troches" are unequaled for clearing the voice. Public speakers and singers the world over use them.

Money Letters from Dec. 16 to 23.

George Batten, S C Baker, Wm Ballantyne & Son, S J Berry, G W Butters, J H Buckey, C W Bennett, J W Bashford, H G Buckingham, G W Brown, Mrs Coggeshall, S W Carpenter, Robert Clark Co. A B Draper, H I Dodge. G A Emery. R A Fowles, L Fish. C H von Glahn. J Hartsler, Mrs M A Heald, L B Hilton, Thomas Haworth. S L Kenyon, A W Kingsley, Mrs C H Keene, F A Keyser. Wm Love. W C McKinley, Mrs M A S Maynard, M I Mowry. Mrs Sophia May. S R Niles Co. Pettingill & Co. John Pearce. H C Rogers. Mrs Henry Stratton, A E Sproul, W H Sargeant, S B Sweetser, Mrs L P Selover, Mrs Mary Stevens. Charles Tilton, L S Taylor, Mrs E J Truesdell, J H Trask. Mrs E C Turner. H N Webster, W H Wardell, Mrs C E Weason, G W Waterhouse, Gerry Walker, W M Watson, W Wiggin. S O Young.

W. H. M. S. — The first quarterly meeting of the New England Conference W. H. M. S. will be held in Everett, Wednesday, Jan. 1. The morning meeting, opening at 10 o'clock, will be devoted to reports and business, including instructions to Auxiliaries in the use of the new blanks. Afternoon meeting at 2 o'clock. Mrs. F. W. Ainsworth, delegate to the meeting of the General Board of Managers, at Columbus, O., will report that convention. An address will be given by Mrs. B. B. Clifford, of Plymouth. Basket lunch. Let each Auxiliary send its delegate.

S. W. Floyd, Conference Cor. Sec'y.

THE MAINE STATE EPWORTH LEAGUE will hold its fourth annual Convention at Rockland, Wednesday, Thursday, Friday, July 29-31, 1896. The State Cabinet met in Portland, Nov. 30, and prepared an excellent program for the coming Convention. Among the attractions are a reception by the local Chapter to the delegates Wednesday evening, essays on each department of work by Leaguers, addresses by the best speakers in the country, and an excursion on Friday. Rockland has promised free entertainment for all who may come, and wishes to see a large delegation. Prepare your badges, banners, note-books, and yourselves for the greatest convention the State Epworth League has ever seen. Carrie E. Miller, State Sec.

OLD BOOKS WANTED. — If any reader of Zion's Herald has copies of the following books, or any of them, which he would like to dispose of or put where they would be useful, he will confer a favor by corresponding with the subscriber, or, if preferred, sending them to him, care of Methodist Historical Society, 36 Bromfield St., Boston: Bangs' History of the M. E. Church; Strickland's Life of Asbury; Stevens' History of the M. E. Church; Asbury's Journals; Lee's History of the Methodists; Emory's History of the Discipline; Emory's Defence of the Fathers; Sketch of Life and Travels of T. Ware.

Natick, Mass. D. H. Ela.

THE WEEK OF PRAYER. — The following topics have been suggested for the Week of Prayer (Jan. 5-12) by the Evangelical Alliance for the United States: —

Sunday, Jan. 5, sermons from the text: "But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26); Monday, Jan. 6, Humiliation and Thanksgiving; Tuesday, Jan. 7, The Church Universal; Wednesday, Jan. 8, Nations and their Rulers; Thursday, Jan. 9, Foreign Missions; Friday, Jan. 10, Home Missions; Saturday, Jan. 11, Families and Schools; Sunday, Jan. 12, sermons from the texts: "Let him take hold of My strength, that he may make peace with Me" (Isa. 27: 5), and "The greatest of these is charity" (1 Cor. 13: 13).

FOLLOWING CHRIST.

WHAT is it to follow Christ?

Eighteen centuries ago a young man, thirty years of age, appeared in an obscure province of Rome. An unknown prophet had already challenged the ecclesiastical powers of this priestridden province and arrayed them against him. He had challenged also the race prejudices of this bigoted people, by declaring to them that God could raise out of the stones as worthy children of Abraham as they, and that they needed to wash away their old unfaith in baptism no less than the pagan. With this unknown prophet the young man identified himself at the outset of his career. He demanded baptism, and received it. Having thus identified himself openly with the reform movement of his time, he retreated into the wilderness, where he pondered for many days the problem of his life. Should he give himself to his people's material welfare, become a minister of civilization, command the stones to be made bread? No! Man had higher needs. Should he compel the people's admiration and secure their following by some sudden and successful appeal to their wonder? No! Life has deeper sources than admiration, and following must be from some better motive than curiosity, even when tempered with awe. Should he adopt world methods to conquer the world, set policy against policy, cunning against cunning, strategy against strategy, and beat the devil at his own game? No! He would consecrate himself not only to a noble life, but he would fulfill its demands only by noble methods. He would have no compromise with the prince of the world even to get dominion over the world.

This decided, he issued from his retirement to repeat the challenge of the unknown prophet with greater boldness. John had preached only on the edge of the wilderness, to which he might quickly retreat. Jesus went straightway to Jerusalem, dared the corrupt ring, hierarchical and political, which occupied the outer courts of the Temple with dishonest traffickers — a den of thieves he declared they had made it — and drove the rascals from the sacred precincts. He thus himself incited wrath which three years later was to bring him to a cruel and untimely death. Then he went to his native village, preached in the synagogue where he had worshiped as a boy, and in this first sermon challenged the prejudices of the people, by declaring in trenchant terms that God cared for the pagan no less than for the Israelite, and escaped the fanaticism of the mob only by the power of a personality before which the people shrank awe-stricken.

From this time his life is one of continuous battle; but its inspiration is not the pride of combativeness, it is the sympathy of love. He bears in his own heart the sins of others against which he is contending. He never resents a wrong inflicted on himself, and never fails to rebuke a wrong inflicted on others. His indignation never gets the better of his pity. His most terrible invective against the pride and hypocrisy of the church ends with a cry of sorrow: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!" Twice he weeps: once at an open grave, for the sorrows of others; once in the hour of his triumph, at the vision of awful sin and the consequent awful fate which was steadily drawing nearer and nearer to the doomed city. He prays for mercy, but it is for the men who are nailing him to the cross. He sees no sorrow which he does not try to console; no distress which he does not endeavor to relieve. The little children are not too insignificant for his blessing; the blind beggar not unworthy his thought; the leper not too odious for his touch; the fallen woman not too far below him to be lifted up and sent away in peace, forgiven. In all this life he walks as one absolutely dead to the motives which most press upon and control us — wealth, power, fame, social prestige, congenial fellowship. Love is his only motive; his entire life is love. And in it all he is sustained by the presence of his Father. His only retreat is from the crowd of thronging enemies or thronging admirers to mountain solitudes, that he may commune with his God. Once only is a cry of despair forced from his lips; it is in that strange experience of darkness when it seems to him that his God has forsaken him and he is left truly alone.

Is it not quite clear from this outline sketch that to follow Christ is something

[Continued on Page 20.]

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Our Book Table.

The New Testament Illustrated and Explained by over One Hundred Photographs. By John Brown, D. D., LL. D., assisted by Josiah L. Porter, D. D., LL. D., and James W. Lee, D. D., and Prof. Robert E. M. Bain. New York and St. Louis: N. D. Thompson Publishing Company.

This is a marvelous New Testament. Besides the text, in the Authorized Version, the volume contains a mass of valuable material supplied by the editors and designed to illustrate the meaning of the text. Introduction and commentary are combined in the one volume with the Divine record. Dr. Brown, the author of a concordance of the Bible, supplies references, tabulated statistics, and a body of excellent expository and practical notes, opening the text and bringing out the meaning contained therein. The notes are always brief, pertinent and pithy. Dr. Porter, the author of "The Giant Cities of Bashan," assisted in parts requiring a knowledge of Oriental history and affairs. Dr. Lee, who has told us, in another book, of "The Making of a Man," selected the photographs and described them; and he in turn was essentially aided by Prof. Robert E. M. Bain, an expert in the photographic art and late president of the American Out-door Photographers' Association. Dr. Lee and Prof. Bain visited Palestine for the purpose of taking views of the scenes of our Lord's life and ministry and those of the Apostles. The illustrations are not merely for ornament; they are an essential part of the commentary; they bring out in a wonderful manner the meaning of the text.

The book opens with an account of the period between the Old and New Testaments, a harmony of the four Gospels, passages in the New Testament cited from the Old, the names and titles of Jesus, the parables of our Lord as also His miracles and promises, with the incidents of the trial, crucifixion, and resurrection. The books of the New Testament, with descriptions of the life of St. Paul and his travels, are given. In a word, the volume contains nearly everything a godly man would need for his soul's instruction. It is printed on fine paper, in clear type, and firmly as well as elegantly bound with cloth sides and leather back and corners.

The Heaven-Life; or, Stimulus of Two Worlds. By Rev. David Gregg, D. D. New York: Fleming H. Revell Company. Price, 75 cents.

Dr. Gregg has both depth and brilliancy; he uses both understanding and imagination. In dealing with the life beyond, imagination must be brought into requisition, but the author takes reason and judgment along with him in the treatment of his great theme. In the four chapters he gives the pre-suppositions of the heavenly life, the occupations of heaven, the influence of the future on the present life, and the influence of the earthly on the heavenly life, or the differences among the redeemed. These are great themes, but few men are better able to treat them than Dr. Gregg. The chapter on the influence this life must exert on the heavenly state is fresh and suggestive. He has great power in giving reality to his statements.

The Christ Dream. By Louis Albert Banks, D. D. New York: Hunt & Eaton. Price, $1.30.

This new volume from the pen of Dr. Banks contains twenty-four sermons which were preached in the ordinary course of his ministry in Brooklyn. The first gives title to the book — "The Dream of Christian Civilization," as seen by John in "the new heaven and earth." The titles to the sermons are unusually suggestive. Under various forms and figures the preacher keeps near the central and saving truths of the New Testament. Some of his topics are: "The Inspiration and Hope of Immortality;" "The Childhood of the Soul;" "Inspiration, Not Imitation, the Key to Character;" "The Struggle for Life;" "The Supremacy of the Spiritual Life;" "The Darkness Behind the Stars;" "The Voyage of Life;" and "The Lesson of Jehu's Bow." "The Dream of Civilization" is a Decoration Day discourse, in which the preacher pleads for a broad Americanism which shall include Catholic and Protestant, Jew and Gentile. While the French ship, "La Gascogne," was the centre of public interest, he gave his sermon on "The Voyage of Life." There is a timeliness about many of his discourses which attracts and holds attention.

Jude, the Obscure. By Thomas Hardy. New York: Harper & Brothers. Price, $1.50.

"Jude, the Obscure," which appeared in monthly instalments in *Harper's Magazine* under the title of "Hearts Insurgent," now comes out in full book form. The construction of the story is given in the preface. The first notes were taken in 1887, and the outline of the tale was jotted down in 1890. The scene was revisited in 1892, and the narrative written out the latter part of that year and the first of the next. The publication in *Harper's* began a year ago and has just been completed. Hardy deals with the strong passions of human nature, and for that reason not a little complaint has been made regarding his novels, on the score of morality. This was the case especially with "Two on a Tower" and "Tess of the D'Urbervilles." The current volume, the author thinks, is not exposed to such criticism. The story possesses the usual qualities and style of the other works of Mr. Hardy.

St. Nicholas: An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Two Volumes for the year 1895, bound in red and gold. The Century Co.: New York. Price, for the two, $4.

These bound volumes of *St. Nicholas* make a considerable library, with variety of story, biography, travel, natural history and the like, in which the little people will find immense delight. The editor knows well how to cater to the young, and has contrived to draw about her a corps of contributors of kindred genius, aptitudes and tastes, who make *St. Nicholas* a favorite magazine. These volumes have much to stimulate curiosity, to awaken inquiry, and to open to the child the great world of knowledge, while at the same time guiding his mind in the search for truth and furnishing the first instalments of that knowledge.

'Cension. A Sketch from Paso del Norte. By Maude Mason Austin. Illustrated. New York: Harper & Brothers. Price, $1.

This little volume has a double attraction for the reader. It contains the record of a simple love-tale, happily conceived and neatly executed, and a picture of the simple life on the Mexican border. 'Cension, a young daughter of a wealthy, easy-going owner of a ranch near Paso del Norte, conceives an ardent passion for Eduardo Lerma, a bold, coarsely-handsome man of thirty-eight. Simple, pure, unselfish and trustful, the girl is a direct contrast to the man on whom she has fastened her affections. While she possesses the elements of noble womanhood, he is a thief, liar, hypocrite and brute, and cares for 'Cension only as for a delicate flower to be plucked and then thrown away. She cleaves to him long, but his rascally character is at length shown by her brother. The picture of 'Cension, the life on the ranch, and Eduardo's last visit, are drawn with great skill.

Chatterbox. Edited by J. Erskine Clarke, M. A. Boston: Estes & Lauriat.

The *Chatterbox* in the bound volume will prove an unfailing source of delight to the little people of our families. The current (1895) volume is put up in brilliant colors, amply and strikingly illustrated, and printed in clear type. Of its many issues none is better than the present volume.

Sunshine and Haar. By Gabriel Setoun. New York: Harper & Brothers.

The author continues here his striking pictures of Scotch life in eight sketches, and a story of eight chapters entitled "Laurie and Linty." The stories treat of common life, rural loves, adventure and hairbreadth escapes. They are characteristically Scotch, and are written with a good deal of vigor and freshness, and will be read with interest by all who admire Scotch life, scenery and character.

A Child's Garden of Verses. By Robert Louis Stevenson. Illustrated by Charles Robinson. New York: Charles Scribner's Sons. Price, $1.50.

This is a marvelous little book of poetry for children. The author appreciated all the situations of child life and gave many of them beautiful expression in verse. The thought is true to nature and the language at once simple and elegant. He does not condescend to his child audience; he writes as one among them, yet with scholarly tastes. The book has 160 illustrations by Robinson, which add greatly to its attractiveness. These snatches of poetry are both amusing and instructive. They are also original, exquisite and suggestive.

Aftermath. By James Lane Allen. New York: Harper & Brothers. Price, $1.

There is a charm about whatever James Lane Allen writes. In addition to creative genius, he has a superb capacity for literary expression; he knows how to tell out the thought that struggles in the soul for utterance. The "Aftermath" is a sequel to the "Kentucky Cardinal." In the latter story Adam Moss makes acquaintance with Mrs. Cobb and her two daughters, and plights his troth to Georgiana, the elder. The story ends without the tying of the love-knot. "Aftermath" comes in to find the web of the two lives being woven more intimately together. The marriage comes off and the wedded life proves ideal in its simplicity, naturalness and felicity; but it has a tragic ending at the birth of a son. Mr. Allen is one of those writers who never falls below his level.

The Christ Child and Other Talks to the Children. By Alexander Macleod, D. D. Cincinnati: Cranston & Curts. Price, 90 cents.

Dr. Macleod, the author of these thirty six sermons to little people in his own congregation, never grew old or lost his sympathy with children. He had a portion for them each Sunday morning, and from the store thus accumulated this volume is made up. They are model discourses for the little folks. While rich in the most important religious truth, they are presented in a style at once simple, dignified and devout.

Essie: A Romance in Rhyme. By Laura Dayton Fessenden. Illustrated by J. H. Vanderpoel. Boston: Lee & Shepard. Price, $1.50.

This attractive little romance in rhyme was at first printed for private circulation, but has been so well received in the narrower circle as to demand a wider field. The heroine is an American girl transplanted into the English aristocracy, and the romance, of course, gives her experience in the new situation. There are passages of great beauty and tenderness. The artist in the sixteen illustrations has truthfully and impressively interpreted the author.

The Doom of the Holy City. By Lydia Hoyt Farmer. New York: Anson D. F. Randolph & Company. Price, $1.25.

The Holy City occupies a focal point in human history. The ages preceding reach forward toward it; the ages succeeding turn back with wondering gaze to the scene of our redemption. The Man of Calvary has drawn all eyes to Himself. This one great life is really the life of the world. The purpose of the author has been to paint anew, in human language, the great era in human history in which this supreme life was lived. Jerusalem is given in the setting of the empire. The tragic story runs through many chapters, culminating in the destruction of the city. The gauze of fiction is designed merely to give freshness to historical facts.

The Hobbledehoy: The Story of a Changing Boy. By Belle C. Greene. Illustrated. Boston: D. Lothrop Publishing Company. Price, $1.25.

"Hobbledehoy" is a unique book. It occupies the middle ground between the boy and the man, with much that is good for each and some things not exactly suitable for either. The awkward, impulsive, aspiring, good-natured, courageous hobbledehoy, so unusual in juvenile stories, is here drawn to the life. While designed to entertain, the story has a lesson of hope and love and courage.

Magazines.

— As usual, the *Forum* for December is solid and sensible. Paul Leroy-Beaulieu, the distinguished French political economist, leads in a suggestive article on the "Conditions for American Commercial and Financial Supremacy." Theodore Roosevelt has a strong paper on Speaker Reed. Margaret E. Sangster writes upon "Editorship as a Profession for Women." Albert D. Vandam, in "The Trail of 'Trilby,'" identifies the characters in that remarkable story and retouches the memories of the Latin Quarter and the Bohemian haunts during the second empire. Glen Miller, a resident of Salt Lake City, feels quite sure the Mormon Church has abandoned politics. Mr. A. C. Cassatt thinks the occasion which called forth "The Monroe Doctrine" has passed away, and that the doctrine itself no longer has place. President Hyde of Bowdoin thinks that of the nearly six thousand families residing in Plymouth County, more than two thousand, or 40 per cent., contain no adults that attend any church regularly. If true, the fact is sufficiently startling; but we should never forget that all such calculations contain a large element of uncertainty. (Forum Publishing Co.: 111 Fifth Ave., New York.)

— The December *Arena* is well laden with valuable matter. The likeness of Richard T. Ely is used as a frontispiece, in connection with his article on "Government Control of the Telegraph." "Personal Recollections of America's Seven Great Poets" is a charming article. The poets are Lowell, Emerson, Holmes, Whittier and Bryant, as given in this number, by Rev. Minot J. Savage, Rev. John W. Chadwick, Frank B. Sanborn, Edward Everett Hale, Mrs. Mary B. Claflin, and Henrietta S. Nahmer. The editor has one of the richest articles in a biographical sketch of "Sir Thomas More." Prof. Parsons has a second article in favor of "Municipal Lighting." Prof. Herron has a paper on "The Opportunity of the Church" in the present social crisis. It condenses what he said in Boston. (Arena Publishing Co.: Boston.)

— The *Cosmopolitan* for December is a choice Christmas number. The frontispiece is an English landscape. Arthur Warren and J. Leon Williams lead in "A Christmas Legend of King Arthur's Country," with ample illustrations of English life and scenery. The number has great writers — Robert Louis Stevenson's "The Great North Road;" C. F. Holder's "Game Fishing in the Pacific;" James Lane Allen's "Butterflies;" and I. Zangwill's "Choice of Parents." Mary S. Lockwood tells the "Dreams in Woven Thread;" "Ouida" contributes "Tonia: A Story of Crime from Poverty;" and Sir Robert Harton gives "A Brief History of Altruria." The number closes with some examples of recent art, by several foreign artists. (The Cosmopolitan: Irvington, N. Y.)

— *McClure's Magazine* for December, as the Christmas number, is rich in text and illustration. It opens with a second paper on Lincoln. The frontispiece is a striking ambrotype likeness owned by Miss Hattie Gilmer, of Pittsfield, Ill., and taken during the Douglas campaign in 1858. *McClure* is bringing out a life of the martyr President, with new pictures and facts. There are other unusually excellent articles. Anthony Hope has a story entitled, "The Love of the Prince of Glottenberg;" Will H. Low gives "Madonna and Child in Art;" and Sir Robert Ball contributes a scientific article on "The Sun's Heat." But the curious reader will turn with greatest interest to Elizabeth Stuart Phelps' autobiographic article entitled, "Chapters from a Life." (S. S. McClure, Limited: New York.)

— In *Babyhood* for December Dr. A. K. Bond explains the meaning of "Catching Cold," and gives practical directions as to how children should be treated to avoid the liability to catarrhal troubles. Dr. Wm. E. Leonard furnishes "Some Practical Hints Concerning Scarlet Fever," and the medical editor answers questions concerning cod liver oil, winter dress, styes, feeding, and many other topics which perplex young mothers. In the "Mothers' Parliament" may be found an interesting controversy as to the usefulness of dolls, a cure for thumb-sucking, and other helpful and entertaining matter. (Babyhood Pub. Co.: 5 Beekman St., New York.)

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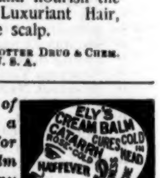

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Obituaries.

Webb. — Mrs. Ariadne Kimball, wife of Capt. Seth Webb, of South Deer Isle, Me., died at her residence, Nov. 8, 1895.

She had been in poor health for several years, but during the past season had seemed stronger than for some time before. A few weeks ago she went to Kittery to visit her daughter, and on her way home contracted a severe cold which settled on her already diseased lungs, and she passed away after little more than a week's illness.

Mrs. Webb was a most exemplary woman in every department of life — as a loving and kind mother to her own and a large family of step-children; as a faithful wife, a kind neighbor, and an earnest Christian worker. Not only her immediate family, but the whole community, feel their loss most deeply.

She was superintendent of the Sunday-school and teacher of the Bible class, and had aided largely in the repairs upon the church, being particularly interested in raising money for the new stained-glass windows which were added a few years ago. She was also president of the W. C. T. U. The funeral was at the M. E. Church, Rev. E. W. Belcher officiating. The W. C. T. U. of South Deer Isle and that of Green's Landing, with the Sunday-school, attended in a body with badges of mourning There were many beautiful floral tokens from friends.

A short time before her death she told her husband she was ready to go at any time, but for his sake she was willing to live. He feels his loss very deeply, and the friends have the sympathy of all, for all who knew her mourn their loss. R. S. W.

Wallace. — After forty-three years of earth life, on Oct. 21, 1895, the gates of heaven were opened to Mrs. Ella F. Wallace, a beloved and useful member of the Methodist Episcopal Church at North Waldoboro, Me., passing to her eternal rest after weeks of intense suffering.

From a child Mrs. Wallace carried with her a quiet and amiable disposition and a tender and loving spirit, which only was more marked when at the age of about thirty years, under the labors of Rev. S. Bickmore, she entered the spiritual kingdom of our Lord and Saviour. In the spring of 1884 she, with her only remaining sister, united with the church of their choice, of which she continued a worthy and faithful member until her death. She was of a bright and cheerful nature, and by her love and kindness won many dear friends who feel very sad at her early death.

She leaves a husband, who is almost inconsolable. She was to him a faithful and devoted companion. Her parents are in deep sorrow, but are looking hopefully on to a blessed reunion. A loving sister and brother are sincere mourners.

By her request the writer, a former pastor, was called to perform the burial rites. At her funeral many were the friends who came to look upon the face for the last time on earth of one of whom they could truthfully say: "She was a good woman;" "she hath done what she could." Her death was full of victory. We expect to meet her in God's beautiful morning amid the glories of the immortal life.

JOHN H. BENNETT.

Boynton. — On Nov. 14, 1895, Drusilla Boynton, wife of J. W. Boynton, of St. Albans, Me., after a protracted illness of many months, which she endured with Christian grace and fortitude, passed to her heavenly rest, aged 71 years.

Mrs. Boynton's associate Christian relation was with the M. E. Church of her own town for many years, and her house was a home for all its servants. The memory of her last days will ever be blessed to her husband and children, affording great comfort, so peaceful was her passage to her home above. E. SKINNER.

Dorman. — John Dorman was born in Maine, March 15, 1828, and died at Bradford, Vt., Oct. 7, 1895, in the 68th year of his age.

Oct. 23, 1851, he married Marguerita W. Layton, who survives him, together with three sons and two daughters. He was converted at about the age of twenty, and united with the Methodist Episcopal Church in Bennington, Me., previous to his marriage. Later, when the local society went out of existence, he united with the Free Baptists, and was a deacon in that church and prominent in its affairs. Removing to Lawrence, Mass., some thirteen or fourteen years ago, he again united with the church of his early choice, and continued in its communion to the time of his death. Changing his residence again, this time to Bradford, Vt., his membership was transferred to Grace Church in that place, where his widow and two daughters, with their husbands, also hold their membership. He was always active in church work until prevented by failing health, and his helpfulness and efficiency are well remembered by those who were associated with him in other years.

He was much afflicted physically in his last years, which were spent in the homes of his daughters, and where all was done for his comfort that the affectionate care of his family could do. His final illness was brief, and only a few hours after serious symptoms were first observed he was released to that land which is exempt from sickness and pain. L.

Potter. — Mrs. Paulina Potter died in Skowhegan, Maine, Nov. 6, 1895. She was born in Fairfield, in 1817.

When eighteen years of age she was converted and united with the Methodist Episcopal Church. Many hearts were touched, and many eyes were moistened, when the death of this noble Christian woman was announced. It is rare indeed that a church is called to part with a member so universally loved and so deeply mourned as was this sister. Too much cannot be said of her true worth. She was of a quiet and retiring disposition, modest and unassuming in her manner, but possessing those beautiful qualities of mind and heart which called forth the love and esteem of all who knew her. She was a devout Christian, large-hearted and generous in her contributions toward every worthy object, a true friend to the pastor, an ardent lover of the church of her choice, and faithful in everything pertaining to her religious life.

For many years she has been a widow, and has lived with her only daughter, Mrs. A. H. Lang, who feels most deeply her loss. Two sisters and two brothers survive her. May this great loss to our church, and to the relatives, be sanctified to us all. B. C. WENTWORTH.

Paine. — Mary Ann Peck, widow of Col. Thomas S. Paine, was born in Brookfield, Vt., May 20, 1804, and died at the home of her son, A. W. Paine, in Fairlee, Vt., Sept. 16, 1895, aged 91 years and 4 months.

She was married to Col. Paine about 1825. After a short residence in Brookfield they removed to Tunbridge, and twelve years later to Fairlee, where they made their home from April, 1850.

The writer has been unable to obtain particulars as to the beginnings of her Christian experience, but she had been for many years a member of the Methodist Episcopal Church, as was her husband, who preceded her by some ten years to the better land. She sustained an exemplary character, and the memory of her ripe Christian life cannot fail to be a comfort and an inspiration to her children and friends to whom she was spared so long. L.

Grant. — Mrs. Caroline M. Grant was born in Tuftonboro, N. H., and died in Dover, N. H., aged 66 years.

She was one of the Lord's chosen ones. The common saying, "one of the excellent of the earth," had special significance when applied to her. She was of a sound mind, excellent judgment, great good sense, fervent piety, and helpful to the church and to all to whom she could minister by her unselfish devotion, her genial disposition and sanctified life.

Her husband died some twenty-one years ago. For the last nine years she has resided in Dover with her daughter, Mrs. J. W. Merrow. Her memory is precious wherever she was known. Such a life as hers furnishes a powerful argument for the reality and blessedness of our religion. JAMES THURSTON.

Gates. — Philo Gates was born in Middle Haddam, Conn., Sept. 19, 1826, and departed this life at Waterford, Conn., Nov. 9, 1895, in the 70th year of his age.

His parents were Methodists of the primitive type, and for a number of years filled an important place in the church at Niantic. Converted in his twelfth year, in answer to the prayers of his mother, he joined the church as soon as possible thereafter. He transferred his membership to this place in 1844, and continued in that relation until his death, being at that time the oldest member but one.

Mr. Gates was a Methodist of the best order, but was fraternal to all Christians of other denominations. He had been a subscriber to the periodicals of the church for nearly thirty years, and previous to that time he had read them in his father's family. He was ardently attached to the church of his choice. He attended its services as long as he possibly could. The last time he came, he could hardly walk and had great difficulty in breathing. He showed his love not only by fidelity to the service of the sanctuary, but by generous contributions. As his first subscription was given, at great self-denial, toward the erection of the first church on this charge in 1843, so he was the chief mover in the erection of the present edifice in 1873, and one of the most liberal contributors to the same. Indeed, it is not too much to say that the erection of the latter building and the present strength and prosperity of the church, if not its very existence, are chiefly due to Mr. Gates and a few other heroic souls of like precious faith. Confided in by his brethren, he was elected to almost every office within the gift of the church, all of which he filled with great acceptability. He has been a class-leader for thirty years.

As his Christian manhood opened up avenues of honor in the church, so his fellow-townsmen called him again and again to positions of trust and responsibility. For twenty years he was senior member of the firm of Gates Bros., which carried on the granite business at Millstone Point, and in all his relations to patrons and employees he sustained the reputation of Christian integrity and especially of generosity in his treatment of workmen.

Mr. Gates was a quiet, solid, unostentatious and faithful Christian man. He rests from his labors and his works do follow him. He leaves two brothers and an only daughter, his wife having preceded him to the better land. They, with the church, are greatly afflicted in his death, but they sorrow not as those who are without hope. R. D. DYSON.

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Review of the Week.

Tuesday, December 17.

— The Philadelphia street-railway system tied up by a strike.

— Ten thousand tailors idle in New York by the lockout of garment workers.

— Infernal machines mailed to G. M. Pullman and Philip D. Armour intercepted in the Chicago post-office.

— An express train on the Cincinnati, Hamilton & Dayton road crashes into a local freight on a siding at Milton, O.; no persons killed, but about forty injured.

— Outrages in Armenia continue; 53 villages around Harpoot burned, and hundreds of people killed.

— A Pacific Cable company incorporated in Trenton, with Abram D. Hewitt and D. O. Mills among the stockholders.

— The Red Cross Society to undertake the work of Armenian relief when $100,000 are raised and $400,000 guaranteed.

— The Secretary of the Treasury sends in his belated annual report.

Wednesday, December 18.

— The President sends a vigorous message to Congress on the Venezuelan question.

— Naphtha in the cargo of the German steamer "Athena" explodes; 14 lives lost, and the vessel goes down.

— Riots in Philadelphia resulting from the trolley strike; scores of cars wrecked; the police powerless; the mayor issues a proclamation, and closes all the saloons.

— The President's message universally commended; England excited and angry.

— Weather forecasts now published in the post-office stamps on letters received in Milwaukee and New Brunswick (N. J.).

Thursday, December 19

— Nine men killed in the engine room of the American liner "St. Paul," at her dock in New York, by the bursting of the main steam pipe.

— The mob under control in Philadelphia.

— Great joy in Venezuela over President Cleveland's message.

— The National House votes $100,000 to pay the expense of a commission to investigate the divisional line between Venezuela and British Guiana; bills offered in both houses appropriating $100,000,000 for national defences, to be raised by a popular loan.

— A package explodes in the American Express office in the Boston & Albany depot in this city, setting fire to the building.

— Death of Thomas Cushing, for many years principal of Chauncy Hall School in this city.

— Capt. Isaac Bassett, the veteran assistant door-keeper of the Senate, dies in Washington at the age of 76.

— The long-pending Fayerweather will suit settled in favor of the colleges.

— Two schooners wrecked on the coast of Newfoundland and 36 lives lost.

Friday, December 20.

— Over forty miners killed by an explosion in the Cumnock mine in North Carolina.

— Earthquake shocks in Hawaii; an eruption expected at Mauna Loa.

— The Italian Chamber votes the necessary credits for pushing the war in Abyssinia.

— The centennial of commercial liberty in this country, brought about by the Jay treaty, celebrated by a banquet in New York city.

— The German steamship "Spree" goes ashore on the Isle of Wight; her passengers safely landed.

— The New York Court of Appeals rules that the conviction of Erastus Wiman, a year ago, for forgery, cannot stand, there having been no intent to defraud.

— The Armenian garrison in Zeitun still keeping the Turks at bay.

— The Senate refers the Venezuela commission bill to the appropriate committee.

Saturday, December 21.

— The Venezuelan Commission bill passes the Senate; the President sends a second special message to Congress asking that body to take measures to relieve the financial exigency.

— Serious panic on the New York Stock exchange.

— The Philadelphia Traction Company offers to make concessions to the strikers.

— A report that the Porte has ordered Zeitun to be bombarded and the 12,000 Armenians who defend it to be butchered.

— Prof. Hart of Harvard and Prof. Sumner of Yale dissent from the President's conclusions in the Venezuelan matter.

— Twenty-nine miners perish by an explosion of fire-damp at Dayton, Tenn.

— Mrs. Mary Livermore reaches her 75th birthday.

— Missionary Siraganian, well known to Baptists in this country, murdered at Arabkir by the Turks and his church burned.

— Captain General Campos to take the field in person against Maceo and Gomez who are menacing Matanzas.

Monday, December 23.

— Speaker Reed announces his committees; Mr. Dingley becomes chairman of Ways and Means, Mr. Hitt of Foreign Affairs, Mr. Cannon of Appropriations, and Mr. Walker of Banking and Currency.

— The gold reserve below $69,000,000.

— A report that Italy offers to arbitrate the difficulty between this country and England.

— The 275th anniversary of the landing of the Pilgrims celebrated at Plymouth; Senator Hoar the orator.

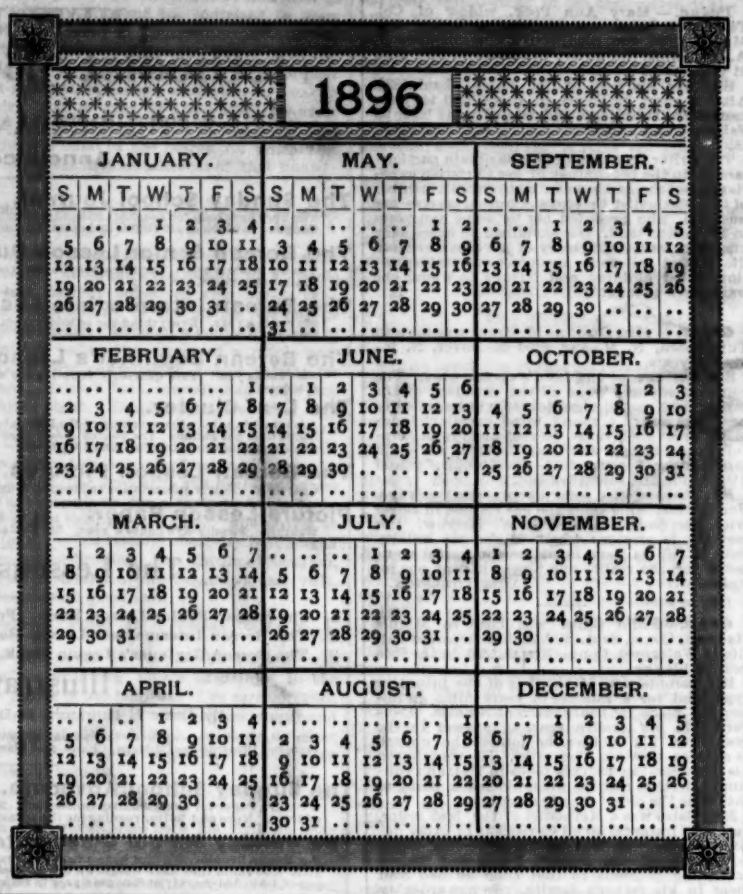
— The ram "Katahdin" rejected; Congress alone can provide for its acceptance.

— Two Jews of Bagdad said to have purchased the site of Babylon.

— The street-car lines in Philadelphia still tied up.

— The "Spree" floated.

— Prominent New York and Boston clergymen oppose the war spirit in the President's Message.



Following Christ.

[Continued from Page 17.]

more than to subscribe a creed, share a public worship, or support by money or by service the institutions of religion? that it is more than what we sometimes call "religion?" Is it not equally clear that it is something more than to go about doing good, as occasion offers, here and there, incidentally, in a busy life? that it is more than what we call philanthropy?

It is deliberately to consecrate one's self to the cause of righteousness and truth in the world, cost what that consecration may; to engage in a life-campaign against every form of iniquity — political, social, industrial, individual — whereseever that campaign may lead and whatsoever it may involve. It is to determine to seek noble ends only by noble means; to make material civilization take its second and rightful place; to eschew sensational methods even for moral results; and, above all, never to compromise with evil in order to contend against evil, never to fight fire with fire, never to take the standard of one's age as one's own, even for the purpose of improving it. It is to challenge openly, publicly, fearlessly, every form of corruption, whether it be intrenched in high places, honored in Church and buttressed by State, or whether it be embodied in popular prejudices and expressed in popular clamor. It means for the pulpit to rebuke Pharisaism in its own pews; the press to rebuke prejudices in its own party. It means for the politician to prefer political defeat to dishonorable truckling; for the lawyer to be a minister of justice, not a mere earner of fees; for the merchant to dare bankruptcy, but never to compromise with his conscience; for the manufacturer and mechanic to hate adulterations and mechanical false pretence. It means, too, an infinite pity for the poor, the suffering, the needy, and most of all for the unworthy. It means making the sins of others our own, feeling the shame of them, bearing the burden of them — as a mother bears the burden of her son's wrong-doing, or as a son sometimes feels the shame of his father's sin, not because pride is wounded, but because love is hurt. It means to be dead to the lower motives and alive to the higher; so to walk in the atmosphere of faith and hope and love that covetousness, ambition and pleasure shall be powerless to plead with us; to be lifted above the sound of their voices. This at least is to be Christlike, and to be rising into this higher life is to be following Christ. And it is to do all and be all by the power of God dwelling within — God not imagined, not supposed, not reasoned out, but God known, fellowshipped, talked with, God an inspiration, God a fountain of life, God a daily, hourly, continuous companion.

To follow Christ is philanthropy; it is religion; but it is more than we ordinarily mean by either word: it is life. — *The Outlook.*

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

"Hospital Sunday" is December 29.

This is the most pathetic anniversary in the calendar. It reminds us of those who suffer and are poor. It is sad to be sick, but when poverty is added, the case becomes pitiful. A part of this grievous burden should be taken by the strong and prosperous. A first-class opportunity to do this will be given on Sunday, Dec. 29. Any gifts forwarded by either pastors or individuals to the undersigned will be acknowledged and due credit given to both churches and Conferences.

J. S. BRECKINRIDGE, Supt.
Methodist Episcopal Hospital, Brooklyn.

We have been permitted to examine an early issue of "The Shorter Bible," prepared by Lucy Rider Meyer, of Chicago, and published by Hunt & Eaton. It has been the author's purpose to prepare for the average reader a condensation of the Scriptures — avoiding repetitions and arranging chronologically — that would be more attractive and acceptable. Mrs. Meyer is so critical and devout a student of the Bible that we confess we took the book in hand strongly prejudiced in its favor. She has executed her purpose with signal success. Bishop Vincent, who writes an excellent introduction to the volume, says: "This condensation by Mrs. Lucy Rider Meyer of the biography and history and teachings of the Holy Scriptures is commended to every home, to every child, to every parent, to every writer, and to every student, with the hope that it may allure them to the more critical and spiritual study of this great Book of which Prof. Emslie said, 'The Bible contains a message from God's heart to man's heart.'" "The Shorter Bible" has been received by C. R. Magee at 38 Bromfield St.

The Death Roll of 1895.

Some great names have been recorded among those who have fallen from the ranks of the living during the current year. We do not pretend to be exhaustive in our list — only to recall some of the more prominent and conspicuously useful in their various walks in life. During the earlier months the following died: Judge E. Rockwood Hoar, Lord Randolph Churchill, Marshal Canrobert, M. de Giers (Russian minister of Foreign Affairs), Prof. J. R. Seeley (author of "Ecce Homo," etc.), Prof. John Stuart Blackie, Sir Henry Rawlinson, Dean Robert Payne Smith, Prof. James Dwight Dana, and Gen. John Newton (the eminent engineer). Later, the list contained the names of Col. Franklin Fairbanks, ex-President J. H. Seelye, Judge W. Q. Gresham, Rev. Drs. Henry W. Scudder, A. A. Miner and Edward Beecher, Bishop A. W. Thorold, ex-Governors Rice and Ames, Prof. T. H. Huxley, Louis Pasteur, Baron Tauchnitz, Henry O. Houghton, W. W. Story, Prof. H. H. Boyesen, Barthélemy St Hilaire, Alexandre Dumas, Bishop A. W. Wayman, and Judge Allen G. Thurman.

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